The
PULPIT
Christian Century

A Periodical of Contemporary Preaching

CHARLES CLAYTON MORRISON, *Editor*

VOLUME XII | CHICAGO, MAY, 1941 | NUMBER 5

In This Issue

HARRY EMERSON FOSDICK
"Winning the War of Ideas"

WILLIAM LINDSAY YOUNG
"The Church and National Defense"

ALFRED GRANT WALTON
"This I Can Believe!"

J. H. MARION, JR.
"The Ministry of Encouragement"

JOHN F. MULHOLLAND
"Portrait of a Mother"

ALBERT BUCKNER COE
"Building a New World"

WINTHROP S. HUDSON
"A Pastoral Prayer"

PREACHER PROBLEMS

HAROLD W. RUOPP
"Life Situation Preaching"

Winning the War of Ideas

BY HARRY EMERSON FOSDICK

THERE is, I take it, no serious question as to what the revolutionary idea of human society is that one finds in the New Testament. That radical Christian philosophy has two elements. It starts with individual personality as the unit of supreme value. Persons, one by one, are children of God, each with eternal issues in his life, and what happens to persons, and what becomes of them, is of supreme concern. And second, because persons, one by one, are thus supremely valuable, racial, national and class lines that divide persons are of secondary importance. A person is a person, whatever his race or class or on whichever side of a national line he happens to have been born. So in the New Testament individualism moves inevitably out into universalism. The New Testament begins by saying, "It is not the will of your Father who is in heaven, that one of these little ones should perish," and it ends by saying, Therefore, neither male nor female, Jew nor Greek, Scythian, barbarian, bond nor free, but one man in Christ.

One never understands the radical revolution Jesus wrought in human thinking until one approaches him this way. He began with a kind of individualism that inevitably goes on to universalism. Here, for example, is a text that sums up in dramatic form the very essence of the New Testament's message: Christ died "for every man." That is individualism. It lifts persons up one by one into supreme importance, but it inevitably involves universalism. Christ died for every man, of every race, every class, every nation. As Dr. Goodspeed translates that text in the Epistle to the Hebrews: He tasted "the bitterness of death on behalf of every human being."

Now this Christian philosophy, far from being merely historic or abstract, is in the very thick of this present world conflict. Indeed, I wish we of the

35 Cents a Copy | Entered as second-class matter October 14, 1929, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. | Two Dollars a Year

democracies were as clearsighted about this matter as are the Nazis themselves. One of the Nazi leaders recently made a statement in which he said that this world revolution is at bottom a struggle between two philosophies, the "racial-national" on one side, the "individualist-universalist," on the other. Those hyphenated polysyllables are his Teutonic way of putting it, but what they mean is clear. This is not simply a war of arms, he says, but a war of ideas, and from the Nazis' point of view here are the two major philosophies involved: on the one side, the racial-national idea —that is, the supremacy of the racial state as the one preeminent object of devotion, to which all persons must be subjugated; and on the other, the individualist-universalist idea—that is, the supremacy of persons, one by one, as the object of preeminent concern, and, therefore, a universalism that, overriding national and racial lines, sees all humanity in terms of God's fatherhood and man's brotherhood.

Here, indeed, is a war of ideas between two irreconcilable philosophies. On the one side, the supremacy of the nationalistic state is conceived as so absolute that the Fascists even sum up the whole duty of man in three words—"Believe, Obey, Fight!" That is to say, Believe in the state, obey the state, fight for the state—that is the whole duty of man. But the Christian gospel sees national lines as negligible in comparison with the great reality that persons, one by one, are infinitely valuable, and that, therefore, all mankind is by right one universal family regardless of nation, race or class. Today this Christian philosophy is no abstract affair. The world in the end must choose, not theoretically alone, but practically, which road it will travel—the racial-national, or the individualist-universalist. That is the profoundest decision confronting mankind today.

THE WAR WITHIN THE SOUL

Now, we are tempted to think of Germany, Italy, Japan, as all on one side of this question, and of ourselves, the democracies, as all on the other. To be sure, the Nazi and Fascist leaders are self-consciously and outspokenly on one side of the question. That is true. But even one look at ourselves should convince us that the struggle between these two philosophies is not simply outside us, between nations, but inside us, inside every one of us sitting here. Indeed, listen to this letter from a German Christian, written to his English friend after this war started: "With these lines I have to say farewell to you. We have to expect to be called for military service in Germany. What this means for men like ourselves, who were blessed in these years of friendship and trust, by fellowship and love of Christians all over the world, that cannot now be expressed in words. . . . Now we have to go the way into darkness. . . . And if the day comes when the light of God and his mercy will shine again upon our peoples and churches, then do remember, my dear friend, if I am still alive, that there is a friend of yours in whose heart all the spiritual heritage of thirteen years does not fade away, and who will be ready for all the work of God after this time of great temptation."

So there is a German Christian within whom the struggle is going on between these two philosophies The racial-national state lays its hand upon him, an for patriotism's sake he obeys, but deep within him als the individualist-universalist way of thought and lif is, in his highest hours, most real to him, and to it hi soul belongs. Friends, we cannot thrust this war o ideas off, as though it were only a matter of conflic between Germany and Britain. Inside men and wome on both sides of the battle lines, and inside every on of us here, this war of ideas is being waged. Tw irreconcilable philosophies of life clamor for our allegi ance. How shall we resolve that conflict? What ca we do about it? What would you have that Germa Christian do? The nationalistic state does have claim upon us. The question is not simple. Who of us doe not face this issue now?

As we try to help ourselves in this matter, let u say first that we can at least make up our minds t which of these two philosophies we personally are com mitted as the hope of the future.

THE CREED OF NATIONALISM WORLD-WIDE

If someone says, That is easy—I am all against thi Nazi theory of the absolute national state, I beg o you do not say that too lightly. For nationalism ha been the dominant doctrine of our whole era, just a feudalism was of a preceding epoch, and we all hav been and still are under its powerful influence Granted that when Hitler says, "We do not want an other God than Germany," he states the matter in a extreme form that shocks us! Nevertheless, the creed of nationalism has been the creed of all the world fo a century and more, and we all have shared it: each nation a sovereign unit, acknowledging no control save its own independent will; each nation within its own borders exercising an almost absolute control over its citizens, especially in wartime, conscripting life, property, food, business, opinion and conscience; each nation bolstering up this tremendous claim to supremacy with emotional patriotism that transfers to the national uni the old absolutism of the divine right of kings. This doctrine of nationalism has been the whole world's dogma. Every nation has illustrated it, more or less believed in it and lived by it, and the Nazis and Fascists today are simply exemplifying it in its extreme form and logical conclusion.

And now to recognize that the day for this doctrine of nationalism is done, that in the light of contemporary facts it is as obsolete as feudalism, that its continuance can only mean an ever deeper hell on earth, that a new era is on us in which not nationalism but internationalism is indispensable, calls for a quality and courage of thinking that many Americans are not measuring up to.

WHEN THE WAR ENDS

We all fear the continuance of this war, but I also fear the ending of it. Wars whip up nationalism in its worst form. Only the other day Mussolini pleaded with his people for hate, "that cold, conscious, implacable hate, hate in every home, which is indispensable for victory." War always works that con-

equence, so that whichever side wins a war, and vhatever problems may be temporarily solved thereby, he total effect of war is almost certain to be more nd worse nationalism than before. Whichever side vins, the whole world in the end loses, for the hatreds oused in war make nationalism go from bad to worse. The worst thing about war is what comes when it tops. A man once fell from the roof of his house, nd when asked if the fall hurt him, answered: "No, he fall did not hurt me. It was the stopping that early killed me." So the greatest curse of war is not ts process, terrible as that is, but its aftermath. The acial-national philosophy in worse forms than before s the most likely winner of all world wars, and the

HARRY EMERSON FOSDICK

acial-national philosophy, my friends, is Christianity's najor enemy today, a more explicit denial of everyhing Christ stands for than any theoretical atheism ould ever be.

See! Hitler is out to unify the world. That is a reat idea. The world desperately needs unifying. One way of achieving it is imaginable—a master race trong enough to take the world in hand and whip it nto shape. If we say, as we do, that we cannot and vill not stand for that, then what is the alternative, ince one way or another the world must be unified? urely, it is not national isolation. I am an incorigible non-interventionist so far as belligerency in this var is concerned, but I do not see how any man inelligent in his thinking or Christian in his philosophy an be an isolationist in his planning for the future. solationism means keeping the status quo. It means he indefinite continuance of the nationalistic structure and theory. No! If in the realm of ideas we are going to defeat Hitler's method of unifying the world, we must do it not by isolation but by another way of unifying the world. That is the only wave of the future I can see.

THE COMING INTERNATIONALISM

We have seen strange things in these recent days—Britain, for example, offering a common citizenship to France. Think of the history of France and Britain, and who could have imagined that that would come, not as an ideal but as a realistic proposal by hard-headed men facing stubborn facts? In our own country *Union Now* with all the other democracies is being proposed and backed by able and patriotic men and women. I am not a sponsor of that proposal in any form so far presented, but the fact that it is proposed is prophetic. A new era has dawned, it says, in which not the old nationalism, but internationalism must come to unify the world, for the world must be unified one way or another. One of our public leaders once said about the Socialists, in their endeavors to improve economic conditions, that the only way to beat the Socialists was to beat them to it. I say that about Hitler. The only way to beat his idea of unifying the world is to beat him to it with a better idea.

Now no one is wise enough to furnish a blueprint of the new internationalism that must come, but the philosophy that must underlie it, if human life is to have any decent hopes, is clear. Not the racial-national idea—only slavery and despair lie ahead of that—but the individualist-universalist idea: persons, free persons the units of supreme value, and, therefore, national and racial lines secondary, subservient, and at last negligible, in the endeavor to make life worth while for all persons. Well, it would help some if increasing millions of people clearly saw that they must be personally committed to that philosophy as the hope of the future.

This first step alone, however, does not carry us out of our difficulty. We still, like that German Christian, have nationalism on our hands, and not only can we not get rid of it, but we do not want to. There are real values in it. So we must now face the fact that the way out into the internationalism we desire, based on a fundamentally Christian philosophy, lies not in eliminating nationalism but in redeeming it.

THE TRUTH IN NATIONALISM

Nationalism is not all loss. It is like an eggshell. An eggshell does protect the growing life within it up to a certain stage. Then, to be sure, the shell must be broken if the life is to survive and go on, but despite that, we must not underestimate the importance of that shell's function. So nationalism has had and still has a great part to play in human life.

For example, every nation represents within itself some of the finest meanings of internationalism. Were you not brought up, as I was, on books like *The Scottish Chiefs* and *The Days of Bruce?* How Scotland and England hated each other! What bloody war they waged against each other! But then nationalism came and included them in one patriotism, eliminating a

whole area of war. We constantly think of nationalism as saying, Get your guns! We forget the wide and once violent areas within every great nation, where nationalism has said, Put up your guns!

Consider our own land. In 1760 an Englishman visited this country and wrote this about it: "Fire and water are not more heterogeneous than the different colonies in North America. Nothing can exceed the jealousy which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys. Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. Even the limits and boundaries of each colony are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interest in the different colonies, that I think, if I am not wholly ignorant of the human mind, were they left to themselves, there would soon be a civil war from one end of the continent to the other; while the Indians and Negroes would, with better reason, impatiently watch the opportunity of exterminating them altogether." So that is what we once were like here; and then nationalism put us together and across a vast continent said to millions of men, concerning old animosities, Put up your guns! Thus nationalism has blazed the trail out toward internationalism, and in a country like this has shown, over a vast area, how by means of federation we can get both unity and liberty.

THE STATE AND SOCIAL SERVICE

Moreover, the national state today is of incalculable importance in the realm of social service. The old negative idea of government—that government is best which governs least—has necessarily been overpassed in our new world of interrelated living, and a positive idea of government has risen, so that no one can be concerned about wide areas of social service without caring about the nation. Public health, social insurance, unemployment, labor conditions, monopoly conditions, conservation of natural resources, housing, hospitals, educational institutions—no one can care about such areas of personal and social need without caring about the nation. Nationalism done for? Not if it is redeemed. It can be a trail blazer into a new era for liberated personality.

My friends, the place to begin working out the individualist-universalist philosophy of life is within the nation. The defense of democracy must start within democracy. It is a lot easier to damn the Nazis because they outspokenly deny the individualist-universalist philosophy than it is to practice it ourselves. We have barely begun to do that here. One million, eight hundred thousand sharecroppers in a desperate plight—that is no application of the individualist-universalist philosophy. One of our nurses working in the destitute portions of this city used a phrase the other day—"the dangerous poor." So, the poor so poor that they are the breeding places of physical and moral ills contagious to the whole community; the poor so poor that they are tinder for the flame of violent resentment and revolt—that is not the individualist-universalis philosophy. Or racial hatred—anti-Semitism that turn up little Hitlers even in this city—that is the racial national philosophy at work in America. Consider The last presidential election was important, was i not? Americans were stirred to vote that time, wer they not? Well, in one state in this Union 5.2 pe cent of the people voted. In three other states 10. per cent, 10.3 per cent, 10.4 per cent respectively voted Why? Because of discriminatory laws deliberatel passed to shut out from the suffrage certain races an classes. One of the best definitions of democracy know is that it is the individualist-universalist philoso phy put into practice. But if that is so, we are no yet a democracy.

A CALL TO PRAYER

Lord Milner, a great Englishman, on one occasio said: "The last thing which the thought of the Empir inspires in me is a desire to boast—to wave a flag, o to shout 'Rule Britannia.' When I think of it, I ar much more inclined to go into a corner by myself an pray." So, when I think of America today, neithe flag waving nor singing "The Star-Spangled Banner expresses my patriotism. I want to go away by mysel and pray that in this country we may succeed in re deeming nationalism until we become here a rea democracy, an incarnate argument for the individualis universalist gospel.

Finally and logically, then, this leads us to face ou own personal lives. For if this Christian philosoph is ever going to be the basis of a new internationalism and, as precedent to that, of a redeemed nationalism, must, precedent to that, be believed and lived by pe sons above the average and ahead of the time. All th major changes for the better in human history hav started in individual consciences. The other day I ra upon this sentence: "Smith College began in the co science of a New England woman." All worth-whil things thus begin in people convinced of a new ide captured by a new vision of what might be, who, a a creative minority, begin living on the basis of tha new vision long before its public acceptance seems po sible. Today the victory of the Christian idea of li over the racial-national idea, depends ultimately o that.

Indeed, how many of us, honestly searching our ow consciences now, can find spots where we ourselves ar living on the racial-national basis?

THE ANTI-CHRIST OF RACE PREJUDICE

All racial prejudice involves that. It is not just ou personal whim and fancy that we do not like Japs o Jews or Italians or Negroes, or what you will. A such lumping of masses of God's children in one grou and cherishing prejudice and dislike against them, our share in the most powerful enemy that Christianit faces today—the racial-national philosophy. Let us, a least, get ourselves out from under the support of tha anti-Christ. It is easier by far to shout in general fo the defense of America against the Nazis than it is t be sure that we ourselves are not entertaining some o

the worst attitudes that Nazism stands for, and racial prejudice is one of these.

Or again, all subjection of the individual conscience to the nation, so that the nation becomes, as it were, God, and we give up our honest convictions even when we are persuaded that the nation is wrong, is the racial-national philosophy. We honor Niemöller because in the face of that philosophy, grown dominant and arrogant, he refused to surrender his primary allegiance to the one God of all mankind. Well, in forms less dramatic there is plenty of call now among us for that incorrigible refusal to surrender conscience to the state. That refusal is basically involved in being a Christian, and happily it is involved as well in being an American. Listen to this from a decision by Chief Justice Hughes: 'In the forum of conscience duty to a moral power higher than the States has always been maintained. . . . The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation." So! Every Sunday in the Navy the white flag of religion is flown above the stars and stripes. It is the only flag that ever is flown above the stars and stripes. It is the symbol of a whole theory of life, the essence of our liberty, and the evidence of our protest against the racial-national philosophy. The state is not God.

OUTER BATTLES AND INNER

Any way we look at it this war of ideas is going on within us all. We commonly call it dictatorship against democracy, but that suggests today an outward battle between some nations and others. True enough! Desperately true! But the conflict runs deeper than that. It is a war between profoundly diverse ideas, and that war can be ultimately won only within ourselves. Outer battles will not settle it. Alas, in the very process of trying to win a modern totalitarian war, the democracies themselves inevitably swing over toward the dictatorial philosophy. This deeper war, that was here before the outer battle started and will be here afterwards, must be won in the minds and spirits of men, and the whole Christian cause is involved in it. Christ died "for every man." So long as that faith stands, and even a few believe it, the individualist-universalist gospel, which is the hope of the world, will not have perished from the earth.

Spiritual Force

THE LIFE of any society rests on consent and trust, not on violence and fraud. The only answer to the dreadful peril threatening our whole race is of course force . . . (but) the force we need today if we are not to perish is generated only by men who live every moment. . . in the practice, affirmation and demonstration of divine communion. . . .

We must find men able and ready to win their way back to direct and constant communion with God, and from the authenticity, authority and power of their lives, re-rooted in the Eternal, have once more . . . the apt spiritual force which can alone rebuild the world.

GERALD HEARD.

The Church and National Defense

BY WILLIAM LINDSAY YOUNG

NATIONAL DEFENSE is the most talked-of issue among the people of America today. This is easily understood when we look upon what has happened to many nations during the past few months. Millions of men and women who yesterday enjoyed the privileges of liberty are today forced to keep step to the dirge-like drumbeat of the dictator. Across blood-drenched Europe the god of Mars stalks, and in his trail lies suffering such as the world has never before known. It is no wonder that in the light of this apparently triumphant march of hate and destruction our people are fearful and anxious. With the line of defense gradually creeping closer and closer, we must face the question: Can the democracy for which our forefathers fought and suffered, and of which we are so justly proud, withstand the forces which are placing fetters upon so many nations today? If the priceless values bequeathed to us are to be preserved and passed on to posterity, must we not have adequate national defense?

SOURCE OF A NATION'S STRENGTH

It is unfortunate that so many people think of our country's safety purely in terms of armies and navies, forgetting that no nation is stronger than the character of its people. History almost shrieks its warning that soldiers and sailors cannot save any nation when it becomes morally decadent. Cultured Greece and powerful Rome collapsed morally before they gave way materially. And if European and American civilization go down into the dust of defeat, the cause will lie far deeper than armies and navies. If pitiless doom is to be our lot, it will be because the spiritual foundations of character have been neglected. "Righteousness exalteth a nation, but sin is a reproach to any people."

Suppose a foreign foe were about to attack our country and a man were to stand up in our midst and shout: "Don't go to war, even in self-defense. It will only make bad matters worse. Submit to the enemy and let us take our punishment. Before God I say we are so sunk in iniquity that the Almighty himself can do nothing for us. Since our spiritual values have vanished, our material forts have but the strength of eggshells."

Well, the ancient prophet, Jeremiah, said something like that to his fellow countrymen when they faced an invading foe long before the dawn of the Christian era. A national crisis was being confronted in his day and he was anxious for the well-being of his people. Just beyond his nation's boundary line he saw the foe approaching, while on the inside he saw his people dissipated from Godless living. Leaders in whom the people had put their trust had neither private nor public conscience. Corruption held a deathlike grip around the high places where once there ruled a righteous

God. And this fearless prophet predicted pitiless doom for the people he loved, not because they lacked material resources, but because the strongholds of national character had fallen into decay. His beloved land must now be ruthlessly dominated by a cruel foe, not because they could not withstand attacks from without or rebellion from within, but because moral disease had weakened the foundations. The people did not heed the warning of Jeremiah. As a consequence the nation soon went into oblivion and ever since the sons of Abraham have wandered over the face of the earth without a country they can call their own.

WHAT CONSTITUTES ADEQUATE DEFENSE?

The National Education Association has stated that an adequate defense program assumes three aspects—military, economic and moral. "The third division of the program for the defense of democracy," the association maintains, "the most difficult of all, is moral or spiritual in nature. If, in the process of achieving the military and economic objectives of their program, the American people should abandon the ways, the values, the ideals of democracy; if they should abolish the civil liberties, embrace the spirit of bigotry and intolerance, engage in persecution of minorities, force the individual into subjection to the state, and establish the pattern of dictatorship; even if they should do all these things in the name of democracy—they would be achieving the speedy triumph of totalitarianism in the land."

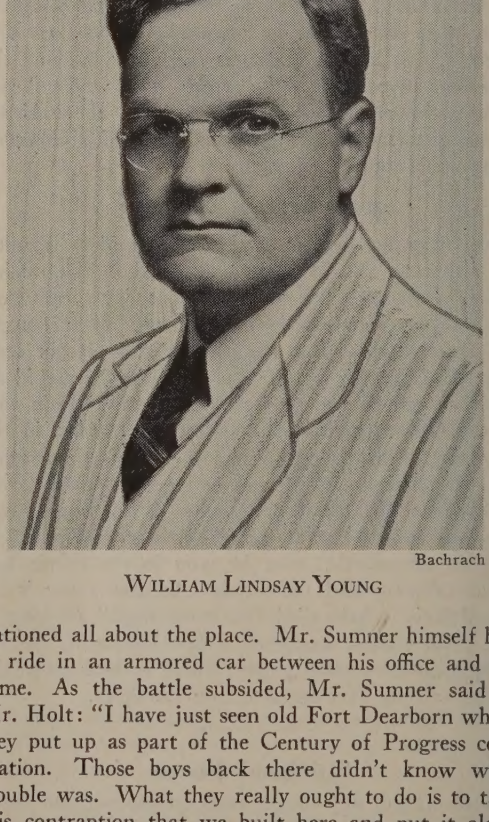
It is at this point that the Christian church makes its unique and indispensable contribution to national defense in America. It stands as a mighty moral influence for good which we can ill afford to neglect if we are to survive as a free people. These institutions across the country are the moral forts guarding us against the insidious work of Satan's fifth column. If we fail spiritually, we will soon be on our way out materially. The nation that sinneth, like the individual, it shall die. It is as true today as it ever was in the past, "Where there is no vision, the people perish."

The church makes its contribution to national defense by undergirding our national character with a moral and social idealism without which no nation can survive. The foundations of democracy are spiritual in character. If people are to be self-governing they must have the necessary intelligence. But it is a tragic mistake to think that the problems we face are just intellectual in character. McAuley was right when he said long ago that the social calamities which have befallen the human race are usually the result of a union of high intelligence and low desires. A finely disciplined mind may be used to hellish ends if its possessor is not inspired by the Christ spirit.

MORAL PHASE OF THE LABOR PROBLEM

Let us look at a few specific areas of American life where we see this point demonstrated. We shall begin in the world of labor.

Arthur E. Holt, professor of social ethics at the University of Chicago, writes of an event in the milk-wagon drivers' union of that city. Steve Sumner, who had organized the union, was called upon by a representative of a notorious underworld gang and told that he would have to pay so much money per week per wagon if the organization was to remain in existence. Mr. Sumner replied to the gangster: "I was the organizer of this union. I am 83 years old and if you get into this office it will be over my dead body." The gangster left the office and the next day the president of the union was kidnaped and it cost Sumner $50,000 to get him released. He was informed he would be next. A terrible conflict followed. Under Sumner's leadership the union headquarters was fortified. Windows were made bullet proof and armed men were



Bachrach

WILLIAM LINDSAY YOUNG

stationed all about the place. Mr. Sumner himself had to ride in an armored car between his office and his home. As the battle subsided, Mr. Sumner said to Mr. Holt: "I have just seen old Fort Dearborn which they put up as part of the Century of Progress celebration. Those boys back there didn't know what trouble was. What they really ought to do is to take this contraption that we built here and put it along Fort Dearborn and write over it all, 'A Century of Progress'!"

Let us face this situation honestly and ask the question, Was that problem at the bottom intellectual? Or was it a problem in morals? I think you know the answer.

What of the field of politics? Is there anything more disgraceful in American democracy than the conditions that prevail in so many of our large cities? Look at a large midwest city for a moment and see what happened when one man, single-handed, built

up a machine which controlled the city. Millions of dollars were stolen from the taxpayers, large business firms were sent into bankruptcy, at election time ballots were stuffed in at the polls from thousands of men and women who did not exist, while men and women committed suicide as they were brought before the bar of justice.

WEAKNESS OF MIND OR OF MORALS

Again we ask, why? Was it because these leaders were ignorant of the wrong they were doing? Or did they know the right, yet deliberately choose the wrong? Was it weakness of mind or weakness of morals? The battle to save civilization is being fought, not on the intellectual front, the scientific front, the economic front or the political front, but on the moral and religious front.

Someone has said that Aaron Burr had a keener intellect than George Washington. I should not be surprised to learn that Judas Iscariot had a higher intelligence rating than Peter. These remarks are not meant to belittle intelligence. Far from it. All that is meant here is that intelligence alone is not enough. Increasing intellectual powers without a corresponding improvement of dispositions will never bring in the Kingdom of Decency. Man's tendency to sin does not cease with mental maturity. It is for this reason we must beware of sharpened wits devoid of public-mindedness.

In his latest book Lewis Mumford puts the matter incisively: "Lacking truth, justice, freedom, a community may have the courage of lions, the infernal resourcefulness of rats, and the perfect social organization of ants; but the members of it will still not be human."

Mr. Mumford further asserts: "Material organization, then, is no substitute for moral order. The final test of an economic system is not the tons of iron, the tanks of oil or the miles of textiles it produces; the final test lies in its ultimate products—the sort of men and women it nurtures, and the order and beauty and sanity of their communities. Divorced from a system of moral and esthetic values, the most powerful industrial organization or political state completely lacks human validity."

A CREED FOR AMERICANS

So I repeat, the safety of our country is secure only to the extent to which its character is undergirded with that moral and social idealism which is born of the Christian faith. And the church alone is the agency through which this idealism is to be inculcated in our national life. Concretely this faith may be stated as follows:

I believe in national defense against racial antagonisms which weaken that social solidarity essential to a healthy nation.

I believe in national defense against the persecution of minorities, because such persecution is detrimental to the preservation of our democratic heritage.

I believe in national defense against state coercion of the individual's conscience, because such coercion destroys the character foundations of our nation.

I believe in national defense against those who use patriotism as a cloak in order to reap profits from the present tragic world suffering.

I believe in national defense against an economic system which lacks sufficient opportunity for the young, makes possible an army of millions of unemployed, and lacks adequate security for the old.

I believe in national defense against the liquor traffic which is fast making us the most drunken country in the world.

I believe in national defense against political demagogues and all vested interests which tamper in any way with those rights of freedom of speech, press and assemblage as guaranteed to us by the Constitution of the United States.

I believe in national defense against the futile faith that a strong army and navy is all that is needed to preserve and perpetuate that cherished freedom for which our forefathers so valiantly struggled.

I believe in national defense against the reduction of the Church of Christ from its universal function in the affairs of mankind everywhere, to a time-server within the narrow confines of pagan nationalism.

I believe in national defense against all those forces and influences which in any way hinder our country from being used of God to fulfill his holy and ultimate purpose to make the Christ spirit prevail in the relationships of mankind everywhere.

I believe in national defense against any "ism" harmful to human personality which, under God, is sacred.

The Greatness of Christ

CHRIST is great because of his authority in the sphere of his moral influence. He wrote no book, and yet the libraries of the world are filled with stories of his life and teaching. He painted no pictures, and yet the artists of all the nations have sought to disclose his character. He composed no music, but the masters sing his praise. He built no church or schoolhouse and organized no government, but he is the silent conscience that directs the affairs of men and nations. Non-Christian religions often sanction and cultivate the evils of their social order, but, although evils exist in the Christian social order, the Christian gospel does not cultivate them; rather, it tries to eradicate them. Every evil thing, every cruel practice, every false theory finds in Christ an enemy. Every noble cause, every high endeavor, every pure hope, every kind deed finds in him a friend.

He is great in his authority and in his redemptive power. He is not a diplomat or a statesman; he is the Savior. At his cross penitence is discovered and peace is found. His name speaks salvation. Martin Luther said, "If anyone comes knocking at my heart saying, 'Who lives here?' I will say, 'Not Martin Luther but Jesus.'" This is Christ's triumph and his authority after nineteen hundred years. His name is written in the hearts of millions who call him Savior and Lord.

HUGH THOMSON KERR.

This I Can Believe!

By Alfred Grant Walton

IF THERE is one word which characterizes the mental state of the average person today, that word is "confusion." Of course, every age has its own particular problems and they all seem very important at the time and they always carry with them a certain measure of bewilderment. A generation ago the people of America were excited about bimetallism and free silver. The plan for monetizing silver on a sixteen-to-one basis seemed a threat to the whole financial structure of the nation. There was also a great controversy over women's suffrage. While Susan B. Anthony and others were waging a vigorous campaign in support of the measure, the opponents of suffrage were asserting that if women had the vote, homes would be broken up, femininity would be lost and the ballot box would be a stepping stone to social and political confusion.

These issues have long since been forgotten but in their day they seemed very significant. So every age has felt that its own particular problems were the most important ever considered and of vital concern for the future.

RELIGION AND THE WAR

That is exactly the way we feel concerning our present situation. Yet I think it must be admitted that the problems we face and the confusion which has been created by them are quite different from anything that our country has ever before known because they are related not simply to one aspect of life but to every aspect of it. We have had great social conflicts between capital and labor, between majorities and minorities, between one political party and another. For over a decade we have been wrestling with economic problems created by the depression. Literally millions of our people have not had enough to eat and have had to be supported from public funds. Our political life has also been disturbed through the appearance of fascism and communism, and the justification of democracy has actually been brought into question.

Religion also has been challenged and we have seen a tide of godlessness sweeping over the earth which is startling to contemplate. Think what it means that a great nation like Russia with a population of 170,000,000 has reared a whole generation to believe that there is no God, that Christ is a false leader and that religion is an empty superstition. Think of Germany, the nation that cradled the Reformation, now dominated by leaders who hold our holy faith in contempt and would gladly destroy it if they could. Problems: social, economic, political, religious—why it seems as though all of life today has become a problem, and one that is almost too great for our feeble minds to handle.

It is utterly impossible to live in the kind of world we know today without a feeling of bewilderment and uncertainty. All is confusion and the mind is in turmoil trying to make the necessary adjustment. I can make my point clear by reference to the war, which is, after all, the chief center of our attention right now. The gospel of Jesus Christ has been proclaimed on this earth for nearly two thousand years. That gospel is a gospel of peace. It is a gospel of brotherhood and good will. Millions of people have heard the Christian message and have given their allegiance to the Christian faith. Our own great land has been developed in a Christian tradition and we have cherished the Christian ideal of peace. Our people do not hate anybody. They do not covet other nations' possessions. They do not want war. And yet, despite all this Christian background in the life of the world, we now have four different wars raging in three different continents and even our own peaceful land is finding it difficult to keep from being engulfed in this overwhelming tragedy.

THE VOICE OF THE CYNIC

Think what all of this means to the Christian religion—the doubts that are raised, the questionings that assert themselves, the strain that is placed on faith. The cynical and the scornful say: "If Christianity really amounts to anything, why hasn't it been able to prevent this unspeakable misery and this wanton destruction?" The church has been called decadent and moribund and even the goodness of God has been questioned. Who has not heard the question raised: "Why does God permit such conditions to exist?" "If there is a God, why does he allow women and children to be bombed, millions to face privation and hunger and all goodness and culture of civilization brought to nought?" Oh, yes, we are confused, and no more so than in the field of religion. In my judgment, the one great need for all of us in these tragic times is a strong, powerful faith. And we need to realize anew some of the great fundamental convictions on which we may rely even though the citadel of civilization seems to be falling all about us.

What are some of these ideas to which we should give our allegiance which will steady us, guide our feet aright and give us inward peace? To what beliefs may we turn and with positiveness and assurance say: "This I can believe!" Let me suggest a few of them.

GOD HAS NOT ABDICATED

This I can believe—that *God still lives.* All the ways in which men have found God in the past are still with us. We look up to the stars and our hearts are filled with reverent awe as we contemplate the cosmic mystery. We know positively that a Power greater than ourselves brought them into being. We know it as truly as the Psalmist did when he cried: "The heavens declare the glory of God and the firmament showeth his handiwork." No human hand has made the Pleiades or placed Orion in the firmament. We contemplate the mystery of life and we know that all the knowledge of man, all the skill of science, has been unable to bring into being even the pulsing life in a unicellular amoeba or a paromecium. Every living cell speaks to us of God. So the laws of the universe still operate, as true and as certain today as at the dawn of creation's first bright hour. We never can get away from them—stern, immutable and inflexible, yet a constant testimony to the goodness of our heavenly

Father. Well, the stars still shine, life still throbs all about us, and gravitation and the law of inertia still prevail. If God has not abdicated elsewhere, what justification is there for the belief that he has abdicated in the affairs of men? We must look elsewhere for an explanation of present conditions.

God has made man a free moral agent and in so doing has imparted to every human being an element of his divinity. As Dante put it: "Supreme of gifts, which God creating gave, sign most evident of his goodness and in his account most prized was freedom of the will." This war which now surrounds us is man's doing, God is not to blame. It is here because of man's stupidity, his ignorance, his greed, his sin. It is shallow thinking to question either God's reality or his goodness, since we have brought this holocaust of calamity upon ourselves. No bombs can blast God out of existence. No dictator can force him from his throne. No earthly power can destroy the citadel of heaven. God still lives! That I know with certainty and for me there is a deep sense of inner security in such a conviction. Political systems may change, nations may fall, dark shadows of night may encompass the earth, but God is still standing in the shadow, keeping watch above his own.

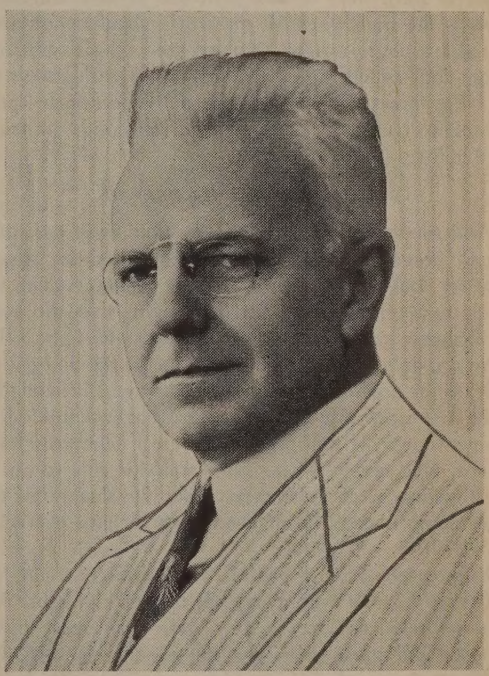
Christian men and women of America, this is no time for doubt, for surrender. This is the hour for us to proclaim anew, with clarion voice, a living faith in a living God.

TRUTH IS ETERNAL

This also I can believe— *that Truth is eternal.* Such a statement seems so obvious, so axiomatic, that it may seem strange that I should mention it and yet it is well for us to bear this fact in mind in these times of change and bewilderment. No one ever doubts that two plus two equals four. No one ever challenges the multiplication tables. No one ever questions the chemical elements of water. In the same way the law of gravitation is accepted without debate and engineers do not waste much time trying to find a shorter distance between two points than a straight line. No! Some things in life have been settled for all time and we can hold steadfastly to them. But if the world of science rests on truths that are eternal and which never need to be questioned is it not reasonable to believe that the moral universe has some similar truths also? As Christians we have insisted that such truth has been made known to us.

For example, we have insisted that loyalty is better than disloyalty, that goodness is better than evil, that truth is better than falsehood, that love is better than hate. These ideals have been made known to us through God's holy Word. They have been revealed in the life and teachings of our blessed Lord. They have been demonstrated again and again in human experience. Well, if they are true, then no temporary circumstance that apparently witnesses to the contrary can destroy their validity. It must be admitted that some of the recent trends and events in our contemporary life seem to belie the moral truth in which we have believed. Consider the tragic plight of the Jews in Europe and the unspeakable sufferings which they have endured at the hands of their persecutors. A certain hideous philosophy has proclaimed an utterly fantastic ethnological myth regarding Aryan superiority, and the Jews have borne the penalty. In these persecutions injustice has been enthroned and might has carried the day. But eternal truth has not been altered. Does any sensible person think that the villainous abuse of a modern despot can alter the fact that all men are the sons of God and that all are equal in his sight?

Or look in another direction. During the last two decades we have been introduced to the philosophy of totalitarianism. This new brand of political thought asserts that the state is absolutely and utterly supreme



ALFRED GRANT WALTON

and that every aspect of personal life must be made subordinate to the will of the state. Freedom of speech, freedom of assembly, freedom of press and freedom of religion are all denied. Man is a mere cog in a vast machine, a slave to his overlords, an individual without the right to think for himself or to obey his own inner conscience. Certainly this is not the truth that is eternal—that God has proclaimed through his prophets and seers of old. This is not the truth which Jesus set forth in the parables of the prodigal son and the lost sheep, in the witness of the Sermon on the Mount, in his gracious ministry to the poor, the sick and the blind. On the contrary, it is the grossest error. The truth is that man is a little lower than the angels, that he is crowned with glory and honor, that he is indeed a son of the living God. You know and I know that there is nothing so important in all this world as a human soul.

I do not now have time to discuss at length the many

other contradictions of this topsy-turvy world. It does not follow that because sacred pledges have been repudiated, perfidy is better than honor. It does not follow that because might has crushed Czechoslovakia, Norway, Finland, China and Holland, might is greater than right. No! Truth is forever the same. It abides whether the momentary tide is coming in or going out, in the day or in the night. It is eternal, regardless of the passing phases of the struggle. These convictions ought to be of great comfort to us and should give to our bewildered minds and hearts the steadfastness of God himself.

Instead of losing faith, instead of yielding to doubt and despair, instead of deserting religion, now is the time to affirm our beliefs with the greater emphasis. Now is the time when all the world should know that Christians never retreat, that we are as positive of our convictions as when God first made his truth known to us. The greater the error, the more necessary is the witness to truth, the truth that is from God, the truth that endures forever.

RIGHTEOUSNESS WILL PREVAIL

And finally, this I can believe—that *right will ultimately prevail.* Sometimes it does not appear so. Sometimes it looks as though evil were stronger than the good, that might is greater than right, that the hosts of darkness are greater than the hosts of light. But these are only illusions, like a mirage in the desert that appears for a while but soon passes away. I believe that right will ultimately prevail because I believe in God. I believe that right will prevail because I believe in Jesus Christ, who never lost his faith and was able to say to his discouraged disciples even under the shadow of the threatening cross: "Be of good cheer, I have overcome the world."

Righteousness must prevail because ours is a moral universe. Man is ever struggling toward the light. He may be thwarted for a time. He may meet many reverses and must often pay the penalty for his own misdeeds, but nothing can deter him. He will always press on toward the realization of his highest hopes and dreams. The world has often been engulfed in war. There have been 2,517 wars during the last 2,500 years; indeed there have been twenty-four wars since the armistice of 1918; and of course every time man yields to such inane stupidity progress is set back just so much. But the dreams of a kingdom of good will and brotherhood will still persist and in God's good time will find their ultimate realization.

THE DICTATORS—AND GOD

One has only to consider the progress of human history to realize that despite all recessions in the past God's will has been making its way steadily forward. Slavery was once the commonly accepted practice among all peoples. Today that institution has been virtually abolished. Women were once considered inferior to men, in some cases they were looked upon simply as chattels. Today women stand on a level with men in countless lands. And there was a day when war was looked upon as honorable. Today we know that it is dishonorable, even if we have not discovered how to get rid of it. Through the unfolding years anarchy has given way to law, tyranny has given way to justice, bondage has yielded to freedom. And progress will continue. Long after the petty dictators that stalk the earth today have gone and their names have become as vague and obscure as those of Agamemnon and Menelaus, the righteousness that is with God will continue to assert itself, gaining ground here, losing a little there, but ever moving majestically onward to full and complete consummation. No Stalin, no Hitler, no Mussolini can permanently thwart the everlasting will.

'THANK GOD, WE ARE CHRISTIANS!'

We do not know what the days ahead have in store for us. It is possible that they may be darker and more foreboding than any we have thus far known. The war may spread. There may be more bombings, more pain and weariness, more death and needless destruction. We are caught in a maelstrom. Titanic forces have been unleashed and it is difficult to restrain them. Each day brings a new cataclysm. But, thank God, we are Christians and that means that there are some things to which we may hold no matter what may happen around us. We have some great and sublime convictions which are an anchor for the soul. Amid all the confusion and tragedy, amid the darkness of the night and the terror of the storm, these things I know: that God still lives, that his truth is eternal and that his righteousness will ultimately prevail. God is still our refuge and strength. He is our present help in time of struggle. Put your confidence in him. Be loyal and true. Face your world unafraid. The religion we profess is no trifling thing; it is the only hope of mankind. In its truth is the light of the distant dawn; in its message is the promise of men's ultimate salvation.

The New Loyalty

LET us no more be true to boasted race and clan,
But to our highest dream, the brotherhood of man.

Shall Babel walls of greed and selfishness divide?
Shall not the love of friends illume the patriot's pride?

For moated arsenals let shrines of art atone;
Where armies met in blood, let garden plots be sown.

Let royal hunting grounds be parceled out anew,
That little children's feet may know the grass and dew.

No more shall Mammon play with pawns of toiling men,
No more shall blood be spilled that Greed may count its gain.

Let patience be our power and sympathy our court,
With love our only law and faith our only fort.

New thoughts, new hopes, new dreams, new starry worlds to scan,
As Time proclaims the dawn, the brotherhood of man.

THOMAS CURTIS CLARK.

The Ministry of Encouragement

By J. H. Marion, Jr.

Thus Joseph, who was surnamed Barnabas or (as it may be translated) 'Son of Encouragement' by the Apostles . . . Acts 4:36 (Moffatt).

THAT one basic and imperative mission of our Christianity is the conquest of sin both in personal and public life, is a conviction on which countless Christians are now thoroughly agreed. Too often overlooked by the church, however, is the close connection —in every field of life—between sin and discouragement.

Just why do people sin? Why do men turn their backs on God, violate his laws, and often finally break themselves on the hard rock of their own faithlessness? No simple answer, of course, is possible. Some men sin because, deceived by the beautiful surface of evil, they feel that happiness lies that way. Not infrequently people go wrong because they feel that it's smart to be defiant of conventions. But of all the reasons why men become divorced from God and wedded to evil, none perhaps is more easily overlooked than simple discouragement. Far more often than most of us think, discouragement results not merely in emotional depression but in spiritual indifference and moral collapse.

An old legend about the devil brings out this truth in a vivid and arresting way. All the devil's tools, so the legend says, were being sold at auction. Attractively displayed by their owner, they were a bad-looking lot: malice, envy, sensuality, hatred and jealousy. More deadly weapons could hardly be imagined. But to one side lay an innocent-looking, wedge-shaped tool marked with the highest price.

"What's that?" someone said to the devil.

"Oh," he said, "that's discouragement."

"But surely you have the price wrong."

"Oh, no," replied the devil, "that is my most useful tool. With that I can pry open a man's conscience and get inside when I could not get near him with the others. After I'm in I can use discouragement to bend him in any way I choose. It is much worn because I use it with almost everybody." And the legend goes on to say that the price on this tool was so high that the devil owns it still.

I believe the Master would say to us that the legend does not lie. I believe, moreover, that he would call the truth it contains a challenge to all his followers. Certainly one of his earliest followers thought of the matter that way. The New Testament doesn't tell us any too much about Barnabas—Joseph Barnabas, his full name was—but what it does say is extremely interesting. His last name meant "son of encouragement," and he seems to have lived up to his name. Across the Bible's pages Peter and Paul stride, as it were, in seven-league boots; Barnabas walks in the shoes of the humble. Yet the steps of Peter and Paul would have been shortened had it not been for the encouragement of this lovable and simple Levite named Barnabas.

You remember the story of St. Paul's conversion. He became a Christian preacher after being a relentless persecutor of the Christians. He was so much a persecutor, indeed, that some Christians refused to believe his conversion genuine. After being a while in Damascus he had to run away from the people who misunderstood him. He went to Jerusalem, but even there the church leaders eyed him with suspicion. They thought he was playing a trick on them. It must have been a lonely hour for him, but Paul found a friend. That friend was Barnabas. Before the doubting church council Barnabas gladly and effectively pleaded Paul's case; and that act was typical of him. He brought cheer to the struggling early church by selling a piece of his land and giving all the proceeds to the Christian cause. He picked up a stumbling disciple named John Mark, after Mark had deserted Paul, and so transformed him by his encouragement that years later we find Paul writing to a friend: "Bring John Mark, for he is profitable unto me." There was nothing quite like the ministry of Barnabas in the early church. An ordinary disciple in many ways, he nonetheless performed extraordinary service by combatting the influence of this devilish and deadly weapon of discouragement.

How then, let us ask, may you and I play the part of Barnabas? In this dark and troubled day when millions of people are more discouraged than ever before, how may we too become "sons of encouragement"?

I

First of all, we can give encouragement by opening doors of opportunity which, without our help, might remain closed to many people.

For more than a century now, parents the world over have been reading to their children the immortal fairy tales of Hans Christian Andersen. Someone has said that next to the Gospels no books have done more than his to preach love on earth. But the genius of Andersen, during his early years, came close to being blasted by discouragement. He was born in poverty. His grandfather died insane. He wanted to be an actor, but they told him he was much too ugly. He tried to write, he believed he could write; but in school his teachers, seeing him with his pen in hand, used to say: "What rot are you slinging together now? Don't you know you haven't a trace of talent?" Finally one of his stories found a publisher, and he took it with him to see Jonas Collin, one of the counselors of the king of Denmark. That call was the turning point of his life, for Jonas Collin became his Barnabas. He made possible for him an education. By opening for him a door of opportunity that might have long stayed shut, Jonas Collin gave to Hans Christian Andersen far-reaching and lasting encouragement.

No form of Christian service in our day, I venture, is more widely needed than that. Thousands of finely talented, ambitious people about us today are stand-

ing, like Jesus in the old hymn, "outside a fast-closed door." They might fulfill a noble and glorious destiny, if they had a chance. They are willing and eager to give their best to the world. They are full of undeveloped gifts that might enrich and beautify the nation. They have about all they need—that is to say, except opportunity. Yet that one lack is enough to crush and embitter them. The doors are shut. For many, of course, the doors are shut so tightly that nothing any one person can do will open them. Some doors now shut in men's faces will never be opened except as peace returns to the world. Some doors can never be opened till the tyrannies of Europe are destroyed. But there are doors too, let us not forget, right here in America, that might be opened by a purer patriotism and a higher type of unselfishness in certain areas of our land.

Granted, for example, that some laboring people among us have no deep love for the American way of life, the great majority do love the nation and might even love it better if certain types of encouragement came to them oftener. Commonly we people of privilege say to the laboring man: "You have as fine a chance as any of us. In this free country, doors of opportunity swing wide if only you are willing to knock hard upon them." But if that optimistic bit of advice was ever true, it is hardly true today. There are many doors to happiness, decency and prosperity that will never be opened to countless laborers until some Christian Barnabas comes along. The enrichment of their characters and their patriotism awaits only one thing—the arrival of more "sons of encouragement."

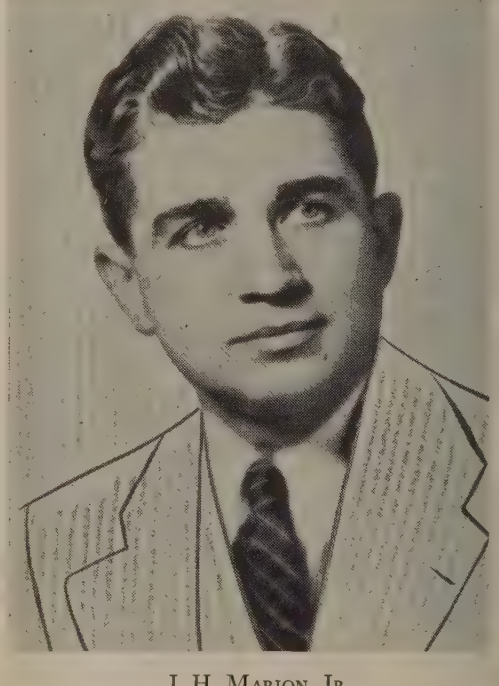
One of my fondest hopes—and I believe one of our Lord's deepest hopes—is that his church on earth will send more sons of encouragement in that direction. Thousands of Christian business men, to be sure, have already begun to play the part of Barnabas. They are not content with the shut doors in the path of labor and the laboring man. By less personal greed, by more genuine profit-sharing, by the cultivation of a deeper social understanding, and by trying to make democracy as full of meaning industrially as it is politically, they have begun to open doors that could never rightly be opened by anyone else. And in this pulpit today I should like myself to play the part of Barnabas, if I may, by paying tribute to those Christian business men who, in this field of human relations, are becoming true ministers of encouragement.

II

Another way in which we can play the part of Barnabas is this: We can seek ways of wisely giving to others words of hope and cheers of approval.

Some years ago a bookkeeper in one of our larger cities committed suicide and left behind him a note that read something like this: "I have been a member of this firm for twenty years. In every way I have tried to be loyal to it. I have given my best to its service. Yet in all these twenty years I have never received one word of praise. I cannot stand it any longer." The words of a weakling and a coward, does someone say? Not necessarily. For that man, plainly, failed to receive from somebody what he had every right to expect—the encouragement of his superiors and associates.

If therefore men are driven to suicide by discouragement and we call suicide a sin, there are more than likely others too who are sharers in the sin! If boys sometimes are driven to robbery by discouragement and we call robbery a crime, there are more than likely others too who are sharers in the crime! If girls at times are driven to betrayals and dishonor by discouragement and we call dishonor shameful, there are more than likely others too who are sharers in the shame! They are those who brought discouragement upon the discouraged, who might have given fresh hope by a word of approval or confidence—who, in short, neglected or forgot to play the part of Barnabas.



J. H. Marion, Jr.

Go back for a moment to Hans Christian Andersen. When in school his teachers were pouring scorn upon his abilities, Hans, his soul scarred deep, wrote these words in his diary: "Blame dulls me; praise gives me courage. It makes me cling to God." Just so! Words of praise fitly spoken do more than make *us* more truly Christian people; they tend to make others cling to the finest values in life. Nor should we forget that—we especially whose privilege it is to work with and for the young people of our generation. Young people today, perhaps more than any other group, have been made the victims of sweeping generalizations that could hardly be called fair. "Modern youth," we often hear it said, "is radical, self-willed, opinionated, godless and unpatriotic." But if we investigate the matter we sometimes find that people who talk that

ay are those who have rarely if ever encouraged ung people to be anything else but radical, willful or patriotic. As a matter of fact, young people are just hat you and I make them—by one sort of encouragement or another! The so-called devilishness of many them is nothing but their psychological or spiritual social discouragement working itself out into conict.

After teaching for years in a boys' school, Mr. rchibald Rutledge said this: "Whenever I find a boy ho is being hounded by everyone else, who is almost despair over his work and perhaps his character as ell, I deliberately give him a high mark that he does ot deserve. The following week he is almost certain make it for himself. With a sensitive boy—and seems to me that all young people are sensitive—ho is discouraged, a word of hope at the right momt may work a positive revolution in his life." Well, such words we catch the accents of Barnabas, do e not?

III

In the third place, you and I may play the part of arnabas today by quietly translating the supremely couraging fact of history—the Christian gospel—to our everyday living and experience.

An ancient Grecian legend tells of a man who, ving a deep affection for the young, used to hide mself in the bushes along the road that led to the mple. Whenever he saw a tired child loitering or ltering on the sacred path, he would roll a golden ll in front of the halting youth. The ball would ake him forget his fatigue, and his feet once more ould hasten on toward the temple and the altar. I onder if we Christians haven't a golden ball that e might fling, likewise, before the stumbling feet of weary world. I think we have. And the golden ball our God—the God of righteousness and love, the od of invincible justice, whose truth still marches on.

As the nations stumble on chaotically toward civiliation and the Kingdom of Brotherhood, we fling our olden Ball encouragingly before them every time we ow forth God in our life. Every conquest over atred we achieve puts fresh hope into some neighbor's art. Every possible dishonesty we spurn makes our ation hold its head a bit higher. Every loyal deed e do for the church, every unselfish service we render rough it, makes us sons and daughters of encouragent. If civilization still survives in a measure, it not alone, we Christians say, because of political eedoms still intact; it is also because of spiritual hopes nd Christian aspirations still untarnished by paganism nd despair. That is what we believe, and we can so ve, too, that others will believe it, and believing it ill thank God and take courage. In short, in a day hen thousands of men say in effect that the future is s dark as the threats of Adolf Hitler, it is given to s Christians to say by our calm, undaunted, faithul lives that the future is as bright as the promises of God—as bright as the power of God is mighty.

As we all know, the Catholic and the Episcopal hurches have orders and brotherhoods named for various Christian saints throughout history. There is the Order of St. Francis, the Brotherhood of St. Andrew, and the Sisterhood of St. Theresa. But I have never heard of an Order of St. Barnabas. No doubt there is one, but if there isn't I can think of no better time than now for starting it. . . . Yet on second thought I wonder if the Order of St. Barnabas doesn't exist, after all? I think it lives wherever people go about in the spirit of Christ trying to follow in Barnabas' footsteps.

Not all of us, to be sure, are called to be ministers of preaching, or ministers of teaching or healing. But there is a Christian ministry no less honorable and important than any of those. It is the ministry of encouragement, and to that gracious ministry every Christian man and woman today is called of God.

Portrait of a Mother

By John Field Mulholland

Proverbs 31:10-31.

JAMES McNEILL WHISTLER'S portrait of his mother is the classic portrait of motherhood. Mother is a person of gray hair, gowned in black. She sits in the earned idleness of her twilight time and repays our love with tenderness. Her smile reassures the anxious and her presence is solace to the sorrowful. On Mother's Day we turn aside from the currents of our lives and remember her. Yet she has passed from being an active influence in our lives to being a passive goodness.

But artists have painted other pictures. The greatest artists of all time have painted portraits of young mothers whose eyes are star-bright because the glory of God has come to them. The greatest Madonnas are those which have captured most strikingly the flaming pride of a young mother over her firstborn son.

Portraits of motherhood thus range from Madonnas who in the joy of young motherhood reflect hope and pride to portraits of aged mothers whose serenity still shows forth hope and pride. But neither age nor youth is typical of the mothers who are so efficiently accepting the responsibility of home and church and community. Still young, but with the maturity of viewpoint which responsibility brings, they have no portrait, no effusive tribute. Yet they are the mothers who are especially worthy of honor.

A MOTHER OF OLD

An ancient word portrait from the book of Proverbs may help us. "She seeketh wool and flax and worketh willingly with her hands. She is like merchants' ships; she bringeth her food from afar. She riseth also while it is yet night and giveth meat to her household and a portion to her maidens. She layeth her hands to the spindle, and her hands hold the distaff."

Not a very good picture of the mothers of our time, is it? Yet in a vital way it is. The hour of rising and the use of a spinning wheel are not tests of the per-

fection of a mother's love. But in an ancient land or in a modern apartment, the mother's care of material things is the first test of her love. The father may be the provider for the family but the mother must take those provisions and from them create a home. Her care for the home means happiness for the household.

Civilization is a feminine achievement. The most important discovery for civilization was not the discovery of the use of fire, but the discovery that planted grain would yield a harvest. The nomadic tribes with their herds and flocks lived precariously. At times during the year, the meager fare would be supplemented by wild fruits and wild grain. Then the great discovery was made that if grain were planted a harvest would result. The planting of the grain rooted the tribes to one place and they were no longer wanderers on the earth. Each generation could build upon the inheritance of the past and the arts of civilization came into being. I believe it was a woman who first planted grain. One spring as the tribe moved north she scattered grain upon a mud flat and harvested the grain as they moved southward. She had planted in hope remembering a time when her children had been hungry.

MAN AND WOMAN

It has always been so. Women have had to preserve the material gains. Men have sought for the new, for the exciting, for the distant venture, for the thrill of the chase, for the glory of war. Women have cherished the old, the calm, the opportunity at hand, the harvest of the fields, the benefits of peace. Our civilization speaks loudly of man and his doings. The color and glamor of history is man's, the startling inventions are his, his are the great pictures and the stories of surpassing grandeur. Women have performed in the arena of man's achievements and have shown their talents to be equal to those of men, but the pattern of their achievements has been a pattern which men have set. The tapestry of civilization has been woven by men into patterns of their own design. The thread which went into that tapestry was spun by woman, but men have taken woman's contribution and have woven it according to their own fancy.

This woman of old recognized that if the fundamentals of life were to be maintained, someone had to see to their maintenance. If there was to be food for her household, someone had to rise in the dim gray of dawn. If there was to be clothing, someone had to spin. If life was to have continuity, someone had to plan—plan even as the merchants who brought their food from afar. This woman did not account herself great, but she saw that life consisted of innumerable small events, not a few sudden events. Life may have fluctuations but must not depend upon the fluctuations. A purpose greater than any fluctuation must guide. Women have planned according to the purpose, as men have planned according to the fluctuations.

THE PLANNING GENIUS OF WOMAN

How perfectly this woman of old fits into this picture! She planned because she accepted without question the responsibility of finding material benefits fo her family. She considered a field and bought it. Sh planted a vineyard. The purpose of purchasing wa for use. It was not to speculate upon the sudden boon in land values but to receive the slow gain of the yearl yield. Her planning, as is the planning of all tru mothers, was for certain returns rather than for nebu lous profits.

This mother was also vigilant. "Her lamp goeth no out by night." The lamp which this woman kep burning was not the lamp for late toil, but the watc lamp ever ready for the emergencies of the night Vigilance and readiness are the inescapable duties o true motherhood. The woman of old was the physicia of the family and also the caretaker. The burning lam was the token of her vigilance.

GIVING THOUGHT TO THE POOR

Industrious, intelligent and vigilant, her concern di not end with her family. "She stretcheth forth he hand to the poor, yea, she reacheth forth her hands t the needy." This woman thought of others less for tunate than herself. Doing good may be a gesture o charity, the demonstrating of one's ability to do good but this woman had the impulsive goodness of a mothe who recognizes that the needs of others are part o her own need. Knowledge came intuitively to her tha as long as little children cried in hunger, the foo she prepared for her own children would not be swee to their lips.

Because this woman had made provision within he own household, and had thought of those without pro visions, "she was not afraid of the snow for her house hold, and she laughed at the time to come." Securit is not the raising of walls, it is making walls unneces sary. Unconcern for the future can come only whe the present is lived with courage and intelligence. T laugh at the time to come when you lack in industr is foolhardy. But if the labor has been thorough an provision has been adequate, the heart laughs with it own joy at the thought of fearing a tomorrow. Securit is the reward of one who has lived her life with recognition of its duties.

KINDNESS IS A LAW

"She openeth her mouth with wisdom and in he tongue is the law of kindness." Wisdom in speakin and kindness in living are the basis of true securit The law of kindness is not being kind at times, but the principle of action, the binding law of living. Th law of kindness is impartial, being neither a pos toward those who will aid one, nor a patronizing att tude toward those whom one is helping. Generous i action, this woman of old seasoned her charity with th law of kindness reflecting her own life.

"Her husband is known in the gates when he sittet among the elders of the land." Part of the prais awarded to every woman is the position of her husband The respect shown her husband is part of her glor Every woman knows that the man who is honored i the gates is in a measure the creation of her ow

hes. A man might stand about the great, but ess he has a wife whose influence is worthy of the ce he occupies there will be neither poise nor security the place he occupies. There is a great strength ich comes from the unity of two people who, having saken all others, build two lives into a home with purpose. Divorce is an evil because thereby that ty is lost. Divorce is tragic to children because reby they have lost the stability of a background ere parents move with honor and dignity. The cenies have changed many things since this woman of lived, but now as then every true mother knows t if she does not support and honor the father of children so he may stand before men unashamed, has jeopardized the security of her children.

JOHN F. MULHOLLAND

The reward of such a mother is definite. "Her chiln rise up and call her blessed; her husband also l he praiseth her, saying, 'Many daughters have done rthily but thou excellest them all.'" However ied may be the attitude of children toward their ther, her own heart will tell whether or not they her blessed. The mother who is preeminently a ther working for her children and for her husband he one who excels, who is blessed of them.

'STRENGTH AND DIGNITY'

Poise is the quality in woman which is most admired. is woman of old was described in these terms: rength and dignity are her clothing." She was not of the weak who felt it necessary to make a disy to the world. Her life had been rich in her peral life, in her home, in her relationships with others. walked in the strength of the richness of life, and the knowledge of her strength gave her dignity. There is no strength like the knowledge of work well done. There is no dignity comparable to the dignity of a woman who has measured her life in terms of manifold responsibilities and knows she is worthy.

Is the portrait completed? She was a woman who had poise, who had the trust of both husband and children. A woman who was intelligent and vigilant in the things of the home, and concerned about the needs of others, surely needed little else said of her. "A woman who feareth the Lord, she shall be praised," was also said of her. Is that but an incidental part of the description?

A clergyman was listening to a friend describe a certain woman. She was pictured as exceptionally charming, happily married to a successful man who was highly esteemed, and having children both talented and handsome. Her own interests were great. She had rich musical talent and a gift for writing; she had intellectual interests; she gave of her thought to community affairs and world problems alike. The clergyman expressed his conviction that such a woman would be interesting to meet. His informant added: "And she's interested in religion, too."

The clergyman smiled at so evident an anticlimax spoken for his benefit. Is being interested in religious things an afterthought, an "addition" to a life that has abundant satisfactions? Is the interest shown by a fine woman in religion merely a compliment paid to an institution in the community? Is it not a fact that her "fine" quality is a fruit of her religion? Does not her fineness spring from the religion that is essentially her life?

THE COMPLETING TOUCH

The same questions might be asked of this woman of old. The description of her as a woman that feared the Lord comes after most of the description is complete. It was not an afterthought, nor an anticlimax, but the completing touch to a great portrait. A mediocre artist might paint a portrait of a woman and say: "I want to show that she is religious, so I shall paint her with a Bible in her hands." That would be a technical prop to show a fact that a greater artist would have shown by the character whom he portrayed. This woman did not need to have it said of her that she feared the Lord. A woman who day after day had worked in her home with so deep a devotion to her task that her husband and children were blessed by her work, knew that there was a reality which gave meaning to her work. She knew that life had gifts of righteousness and noble living which were not of a single hour or of a day, but which were timeless in their worth. If these things for which she worked were timeless in their quality, they must have their source in some eternal reality.

Such a knowledge lifted her life so that every duty became an act performed in the sight of God, and every expression of love was a part of the great eternal love. She feared the Lord, and her entire life was lived in the light of that fact.

Building a New World

By Albert Buckner Coe

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Hebrews 1:1-2.

IN thirty short but telling words Sophie Jewett, with prophetic pen, pictured in one of her most illuminating sonnets the world as it is today:

> . . . Wrong and want and woe
> Cry in the city streets, and love is slow,
> And sin is sleek and swift and housed and fed.
> Dear Lord, our faith is faint.

In the face of such a world we find at least three attitudes of mind among Christians. There are those who say that we must fight, take up arms and fight, this "wrong and want and woe." Let war settle this monstrous evil. Hit it. Crush it. Without hesitation they dress Jesus in uniform and send him forth to crush by might a loathsome ideology. There are perfectly sincere Christians who believe that this is the holy way.

BACK TO THE ROOTS OF FAITH

Again, there are those who in the face of such a world feel that there is nothing we can or should do. We are caught, they say. We must not take up arms, for that is not Christian. The world is on fire, but we can do nothing except wait until the flames die down. There are perfectly sincere Christians who believe that this is the way.

Finally, there are those who, unable to bring themselves to approve the use of force, are equally unwilling to fold their hands and wait. They insist that we can begin now to build the world of the future. To them our vaunted civilization has crumbled because "first principles" have been either forgotten or disregarded. They say that the only hope for the world of the future is a reconsecration to the principles of philosophy and religion which are old enough to have been proved true. Long years ago the Hebraist, in a world which had forgotten God in its enjoyment of a tinsel prosperity, called for a return to these basic truths when he wrote: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these latter days spoken unto us by his Son." This unknown but brilliant writer called men back to a consideration of the roots of their faith. There are today desperately sincere Christians who hold to this method as their sure course of action for the future.

GOD THE ONLY FOUNDATION

Let this sermon suggest an answer to the question; How may we build a new world? What may we find in the pages of history, of life, of philosophy, of religion that may be our foundation for the future?

First, we must build upon God, God as moral law. We must renew our loyalty to God. Too frequent men have forgotten him. In the midst of consiste prosperity they have belittled the need for God; the minds have descended no deeper than the visible frin of the universe. Now that war has come they s through the glass of life darkly and even the face God is blurred beyond recognition. Let us go back first principles. At the beginning of all things is Go Our earth has been evolving over vast periods of tir —almost too vast for our poor minds to comprehen Millions of years have elapsed since earth, a molt mass, began to whirl in space. The vivid imaginati of Walt Disney enriched by the music of Stravinsk has given us in "Fantasia" the horrible rumblin and roarings of an evolving earth. But think of i Behind all this time and change there is the mast mind and the master soul whom we call God.

Furthermore, God is moral law. It was true ancient days and it is true today that "whatsoever man sows that shall he also reap." We pay for wh we do or fail to do. There are scholars in the field literature who say that we can test the value of book by the presence in the book of retributive justi or nemesis, which is none other than the moral la These man say that if in the pages of a novel a m does not pay for his sins the book has no lasting qualit The philosopher Kant said: "There are two things which I am sure. One is the still depth of a star night and the other is the moral law operating in t soul of man." If we sow mercilessness we reap mer lessness. If we sow injustice we reap injustice.

The moral law is God's voice to men. Tennys sensed this when he said in "The Higher Pantheism

> God is law, say the wise; O soul and let us rejoice,
> For if he thunder by law the thunder is yet his voice.

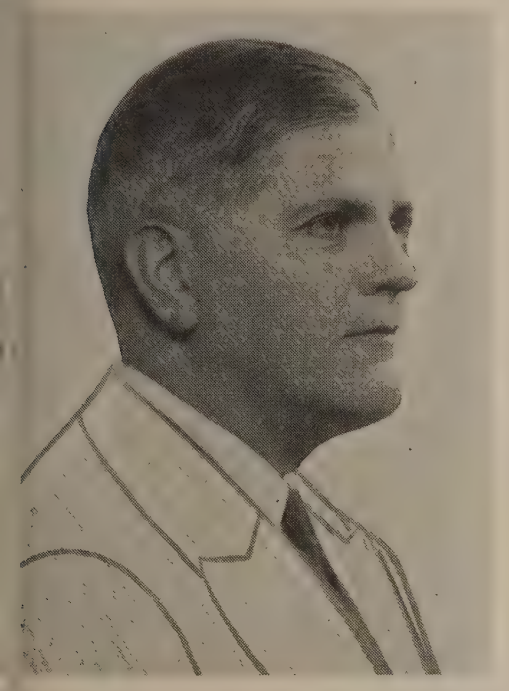
THE SACREDNESS OF PERSONALITY

Second, we must build upon the sacredness of hum personality. That idea is not new. It is as old as t Bible—and older.

Old Testament stories are of intense interest mere as stories, but they also have great ideas at their hea These stories are the recording of the discovery ideas until then unknown in the world. For examp the story of the flood reveals the discovery of t relation of sin to punishment and the relation of s to salvation. Let us take the story of Abraham a Isaac. What idea do we discover in that story? Abr ham loved God according to his own lights. His G required of him the sacrifice of his dearest possessio Abraham looked upon his small son Isaac, his dear possession, and, though anguish shot through his so he proceeded to lead his son into the mountains the to make of him a burnt offering to his God. The tw together ascended the slopes, Abraham burdened b yond expression, Isaac carefree in his enjoyment the tramp. At the summit Abraham built "an alt and laid the wood in order and bound Isaac his s and laid him on the altar upon the wood." At th moment the ravaged soul of Abraham found relief, f a voice out of the air said: "Lay not thy hand up

lad." We know the rest of the story—that a ram, caught in the thicket, was brought forth to ve as the sacrificial offering. Isaac was spared to father. The story, an all important story, held its heart a new thought—that of the sacredness of man personality. On Mount Moriah was born the a of the sacredness of personality, an idea that has sisted through persecutions and wars, through deles and centuries, through national failures and tional successes. Thus a great idea was born and is it has persisted.

When Jesus moved about Palestine healing a sick n, giving sight to a blind man, causing a wicked



ALBERT BUCKNER COE

an to forsake his way and an unrighteous man his oughts, he was building a world by acting upon an a that was discovered hundreds of years before on ount Moriah. Imbued with this idea of the sacredss of personality, Jesus spent much of his ministry lking with individuals. He made his message perinal. To be sure, he did talk to crowds, but some his most effective work was done with individuals. e talked with one woman at the well and made real her "the fountain of living water;" he talked to e man, Zacchaeus, and went to abide for a day in s house; he talked with one outcast woman, Mary lagdalene, and made of her one of the sweet charters of sacred history. Jesus believed in and emasized the sacredness of personality and of individual man beings.

Centuries later America was established not on the undation of the autocracies so deeply imbedded in e life of the old world, but upon the sacredness of ery individual personality and the sacred rights of every human being. Upon this idea we rest the claim to freedom of speech, freedom of worship, freedom of assembly and all the other freedoms. They are based upon the sacredness of personality.

Hermann Hagedorn has caught the idea in his poem "Broadway."

How like the stars are those white nameless faces—
Those far innumerable burning coals!
This pale procession out of stellar spaces,
This Milky Way of souls!
Each in its own bright nebula enfurled.
Each face, dear God, a world!

THE NEED FOR SPIRITUAL DISCIPLINE

Third, we must build upon spiritual discipline. An authority in any subject is not an authority by chance. He has disciplined his life that he may become an authority. Isaiah, who could give the decisions of a statesman, and see God even in sorrow, proved by his insight that he had prepared himself through discipline in statesmanship and worship. John the Baptist could startle the people of Palestine with his "Repent ye: for the kingdom of heaven is at hand," because he had disciplined himself in continuous physical hardship and meditation.

Plato knew the meaning of discipline. Recall the rich dialogue: "All things work together for good to him who is dear to God. Who is dear to God? He who has set his heart on righteousness." Righteousness is not attained by wishing or dreaming. Rather it is attained through long hours and the steady marches of the spirit. It is sad indeed that so many men have come to feel that it is only in war that we require "sweat and toil." If we would only sweat and toil in spiritual discipline we would bring about happiness as well as righteousness and we would thus prevent the "blood" of war. The disciplined spirit is the foundation of justice and mercy and humility.

In that beautiful book, *How Green Was My Valley,* we have the story of what a small church in Wales meant to one family, which submitted itself to certain spiritual disciplines under the leadership of the Reverend Mr. Gruffydd. As the author comes to the close of the book he begins to ponder the idea of the eternal life. His discussion will not satisfy, so far as immortality is concerned, every Christian believer, but it will carry out our thought that a modest church in a valley can affect the lives of its parishioners in manifold ways. The discipline of a church and a devoted minister can make eternal values real. Recall the author's closing words:

Is Dr. Johnson dead?

Not as long as we have Mr. Boswell to make him thump and thunder across the stage.

Is Socrates dead, he with the gold in his voice?

Is Bronwen (my brother) dead?

Is Ceinwen (my brother) dead?

Is the Reverend Mister Gruffydd dead—that one of rock and flame?

No. He cannot be dead. If he is dead, then I am dead and all of sense a mockery.

That is a beautiful expression of the immortal power

and influence of a spirit disciplined to the worship of God and the life of righteousness.

These are foundation stones without which we build upon sand, with which we build upon rock. For our new world we must have cooperation with the moral law of God, dedication to the sacredness of personality and constant practice in the spiritually disciplined life.

DEMOCRACY AND MORAL LAW

Let us apply these eternal principles to two important branches of life. Let us attempt to show that democracy and religion must be thus undergirded if they are to be effective and fulfill their missions.

Democracy demands that the moral law be heeded. It is evident to everyone that democracy has been weakened from within because of disobedience to the moral law. The so-called democracies throughout the world are fewer and fewer in number. We are told that Greece is not a democracy. We are told that China is not a democracy. If we think Britain is a democracy we need only read the words of some of her statesmen to see that she is farther and farther away from true democracy. Is America a democracy? Yes, more than other countries. We still have freedom of speech, freedom of the press, freedom of assembly—far more freedom than in any other great country. But when we look at sharecroppers in our land, and housing problems for Negroes, and racial bigotry in general, we begin to wonder how long the freedom we now have can last.

Our democracy is in danger because we, in disregard of the moral law, have allowed these conditions to develop. Our democracy must be built upon knowledge of the moral law and intelligent action under the moral law. Like a stout scourge of cords the moral law comes upon us to shout that we cannot sow corruption without reaping corruption, we cannot let millions of men live in poverty without paying for it. We cannot keep on scorning other races in our almost universal sense of white superiority and not pay for it. This is true because the moral law is true. We reap what we sow. Democracy must write in large letters across the sky to be read by men everywhere that, though they may escape some things by conniving, they cannot escape the moral law. The moral law is as inexorable as time, and as relentless as fate.

Democracy is built upon the sacredness of human personality. We commonly say that democracy is built upon the freedoms—speech, assembly, worship. It is not. Rather it is built upon the sacredness of personality.

MAN CAN BE IMPROVED

Recently a pamphlet came from the faculty of Columbia University naming fifty-one necessary principles underlying democracy. One of those principles was that "man can be improved." The truth of that principle has been demonstrated time after time in our country. One proof of our belief in this principle is that our educational institutions are increasingly adequate. Some of our state universities enroll from ten to fifteen thousand students. It has been said that t percentage of youth attending college in our land higher than in all other countries—that in our count one out of every three hundred receives a college ed cation, while in European countries the number wou be from one out of seven hundred to one out of thousand. Such opportunity for education in our cou try suggests our belief that youth can improve. Haver we had a slogan for years that "any American b may become the President of the United States' Recall how humble was the beginning for Andre Jackson or for Abraham Lincoln. But of late have been forgetting our belief that men can be i proved. We have scorned those who are out of wo through no fault of their own, saying that they "le on their shovels." In a society that has permitt some men to be out of work while others have liv well, we have pointed the finger of scorn at those w have had to work on government projects and have called them lazy, hopeless. We must regain o belief in the sacredness of personality or democra will perish.

Democracy needs discipline. We say that we wa democracy, but we are not willing to undergo t discipline that will perpetuate democracy. We wa to have noble men in office, but we do not put enou study into determining who are the best candidates. W are not even enthusiastic about voting—we wait till kind friend rings the doorbell and calls us forth vote. We want all the advantages of democracy, b we are unwilling to undergo the discipline that w maintain democracy.

THE STERN SIDE OF RELIGION

Let it be said to the credit of our radio authoriti that they are giving excellent leadership in the meani of democracy. The Town Hall Meeting of the A the Round Table discussions at the University Chicago and other universities, are proving a boon knowledge. The many forums in our land are hel ing to bring knowledge. But that is not enough. Fr people in a free land need to place upon themselv the stern discipline of study and of action that w buttress democracy. Above all let us discipline ou selves to mingle with people of all races. By so doi we shall not feel ourselves superior. Rather we sh acquire that humility and respect for others which the essence of true democracy.

Let us now apply these principles to religion as express it in the church today. Our preaching has t often failed to emphasize that supremely importa note of the moral nature of God. We have soug to comfort people in adversity. Heaven knows th need it. We have sought to preach a God who lo men in their sins in order to save them from th sins. They need that too. Sometimes, however, we are to tell the whole truth we must call attenti to the cold, bracing word of the ancient seer th "whatsoever a man sows that shall he also reap." Ev at the expense of being puritanical in our personal li we must stabilize religion by recognition of the stern side of the moral law.

ut, for our encouragement, there is another and hter side to the moral nature of God. That is al optimism which suggests that when we sow the l we tend to reap the good. Douglas Clyde Macsh said in his book, *The Reasonableness of Christty:* "It is moral optimism that would convince hat there must be a benevolent power sufficiently control of the universe to guarantee an ultimate quate harmony of virtue and happiness."

Our religion must deal not with man in general or n the men of history, but with the individual hua being who lives today. Raymond Calkins once of finding a washerwoman not too far from his rch in Cambridge. He engaged her in conversaand discovered that for thirty years she had car. in her trunk her letter of transfer from another rch. In all that time she had not worshiped in hurch. She consented to bring her letter to the nbridge church and become once more, after many rs, a communicant. Religion must be carried to the ividual.

THE CALL TO DISCIPLINE

Finally, religion requires discipline. We may not h to count beads, but are we doing anything to e the place of the counting of beads among our man Catholic friends? We may not wish to go to rch before breakfast as our friends of more liturgichurches do, but do we go to church at eleven ock with any consistency? Protestantism has been lessing to our world with its emphasis upon freem from fear, but Protestantism, if it is to increase strength and effectiveness, must have discipline. w many people discipline themselves by reading Bible? We are told that the Bible sells in larger numbers than any other book, but that it is read less than any other book. Surely we do not think of the Bible as magic! A part of the weakness of the church today is that its members are not Bible-conscious. More than that, the church is weak today because people do not pray.

Religion needs disciplined lives to insure the expression of its purpose and meaning. Who does not admire the Society of Friends for keeping everlastingly at the work of religion? Their plain meetinghouses do not run the danger of being called glorified country clubs. Their meetinghouses suggest the discipline of religion. From those meetinghouses the members of the Society of Friends go forth to help where human beings are sore beset, to distribute tracts of reconciliation in the midst of labor trouble or the rising storms of war, to feed the hungry in lonely corners of the world. Discipline is their motto. The disciplined life knows no terror of disease or famine or pestilence. The life, disciplined in God, walks bravely and victoriously into danger.

These are days when we hear it said: "All very well for ordinary times. But today the world is in flames. We must put out the fire. All our faith has proved foolish. Help put out the flames and we shall see what comes next." As for me, a minister of the Christian church, I shall continue to have faith and to preach faith in the possibility of building a world of peace and brotherhood on the foundation stones of God and his moral law, belief in human personality and the power of self-discipline. Faith if it is really faith holds firm not in good times only, but when darkness overshadows the earth. God has spoken in times past. He has also spoken in these last days by his son by whom also he will build a new world.

A Pastoral Prayer

By Winthrop S. Hudson

GOD of the quiet hour, we would commune with Thee. We would commune with Thee that we y find poise in the midst of confusion, peace in the dst of turmoil, guidance in the midst of disturbing cumstance.

We would commune with Thee in our worship. O od of love, we adore Thee. We worship and bow wn before Thy merciful and mighty throne. Cleanse r hearts and our hands, that we may ascend unto Thy ly hill, and worship Thee in the beauty of holiness. ay we bring to Thee, as our sacrifice, lives dedicated Thy service.

We would commune with Thee in our thoughts. Thy oughts are not always our thoughts, for often we oop to that which is petty and vindictive, jealous and forgiving and thoughtless. But we would lift our oughts into communion with Thee that Thy thoughts ay become our thoughts, that we may think as we ght to think, and thus may renew Thine image thin us.

We would commune with Thee in our purposes and motives. So often we seek that which moth and rust consume, and neglect that which is eternal and which alone abides. Grant that we may remember the real life which is hid in Thee, which is like unto a treasure hidden in a field, for which a man will sell all that he hath in order to buy that field. Grant, we beseech Thee, that our motives and purposes may be lifted up before Thee, ennobled and redirected to high and lofty ends.

We would commune with Thee in our deeds. Long have we listened to those words of the Master, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." Take those words, O God, from our lips and embed them in our lives until they become a living reality.

O God, as we seek this inner communion with Thee, we pray that Thou mayest give us bounteously of Thy grace that we may become a blessing to our fellow men; that we may so let our light shine before men that they may know Thee, who art the source of all goodness, grace and mercy. Amen.

Life Situation Preaching

By Harold W. Ruopp

In the Christian Century Pulpit for January, 1935, Dr. Ruopp published an article entitled "Preaching to Life Situations." The interest in his presentation of that subject was most pronounced; so much so indeed that the editors have requested him to write another article dealing with the same subject, presenting in a more complete form the significant study which he made while teaching in the Boston University School of Theology and Andover Newton Theological School. —The Editors.

LIFE situation preaching (I use this phrase in preference to so-called "problem preaching") is not so much a method or type of preaching, like textual, expository or topical, as it is an *approach* to preaching. It is not the only approach to preaching; there are others, chief of which is the "hit-or-miss" kind. I am convinced, however, after using this approach in the major part of my own preaching through a number of years that it is the most real and vital; one which will in the long run produce the greatest results, one which will most effectively influence human thinking and living, and one which has the greatest opportunity of making the pulpit a throne of power. This, too, is the testimony of many others who have used it in their pulpit work.

● *Preaching Rooted In Life*

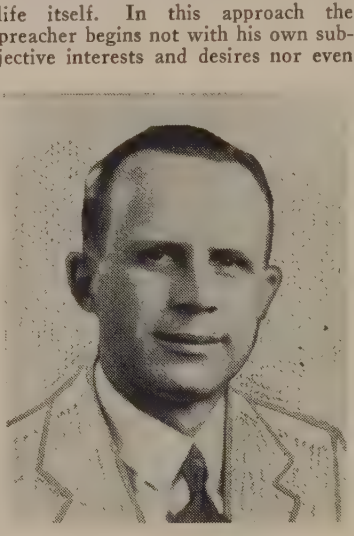
Its obvious advantage over any other approach is that it is rooted in life. It draws its materials out of life. It talks to men about life, interpreting it to them. And coming out of life as it does, it fits back into life.

It rests down upon the fundamental assumption of "the universality of experience"—the assumption that people everywhere are *people,* all intensely human and underneath very much alike. There are certain great drives, urges, needs, desires and experiences which are part and parcel of all men, regardless of sex, creed, class, color or nationality. The desire for food, love, "affectionate response," friendship, adventure, recognition, security; confusion, perplexity, questions, discouragement, disappointment, fear, frustration, temptations and "sins no end"; smiles and sorrows, joys and heartaches, birth and death—these, and others, are no respecters of persons. The stratifications of our modern society—socially and intellectually—are highly artificial. Get beneath the veneer on the surface, and the common-to-all soon appears.

What makes a "great" sermon great is precisely because it gets down to these deeper common-to-all layers of experience. It appeals quite as much to the clerk behind the counter in the department store as it does to the college president—which is neither to glorify the clerk nor belittle the intellectual, but only to recognize their common humanity.

● *Helping People to Face Life*

What then is life situation preaching? An exact definition is not easy; no easier indeed than it is to define life itself. In this approach the preacher begins not with his own subjective interests and desires nor even



Harold W. Ruopp

necessarily with a text, but with some concretized question, problem, difficulty or "life situation" which people are facing (whether they can always articulate it clearly or not), and then with that situation constantly in mind he works in the direction of a "solution" of the problem, a solution which will help them face life more steadily, realistically, creatively, courageously and redemptively. The "solution" (the quote marks are used advisedly) is not simply an intellectual one, but emotional as well—or better said, functional. For life is not so much a mystery to be probed or a problem to be solved, as it is an adventure to be lived.

It may safely be said, I think, that ultimately what most people want as they face life is not a solution to this problem or that one, or an answer to this question or that one, but salvation—*for salvation is life,* li grounded in God's life.

● *A Pattern f Preachi*

Knowing the lives of the peo who sit before him, knowing too wh it is they want and need, knowi *where* he wants to go even before starts out, the life situation preach builds his sermon over the followi pattern: (1) We are here. (2) Hc did we get here? (3) How do we g out of here? Number 1 is his intr duction in which he will articula clearly the situation he proposes face and deal with; here, in bc strokes, he will quickly make his pe ple feel that he knows what it is th are facing. If he does his work we heads should begin to nod—not sleep, but in affirmation—saying effect, "He understands." When th happens, the therapeutic process already started to work, for he w knows my wounds and hurts, and the same time cares, has a good char of becoming my healer.

Number 2 may, or may not, treated in the sermon, though t preacher must always think it throu at least for himself. But Number should never be omitted, though it often is. It is always easier to t people they should pray than to g them effective techniques for pray life; it is always easier to paint elal rate word pictures of change and cc fusion and decay than it is to po the way out. That is why Ga Glenn Atkins rightfully calls *Ho* "the preacher's forgotten word."

People want, and need, specific su gestions, specific "handles" they c take hold of to help lift them fr one level of life to a higher one. is not enough to say to them, "Do worry"; they need to have Suggesti One, Two, Three (and perha Four) on *how* to manage their w ries. Preaching, let me repeat, ne fulfills its true function until it cc cerns itself most of all with "the w out."

● *Sources of Insig Into L*

From what has been said thus f it should be apparent that the gr *sine qua non* of effective preach is insight into life; not simply kno edge of the facts of life, but insi into the nature of life.

Such insight comes from four pr cipal sources. First, and of fun mental importance, there is reflect and meditation, involving disciplii

From Emerson's *Journal*

Cease, O thou unauthorized talker to prate of consolation and resignation and spiritual joys in neat and balanced sentences, for I know these men who sit below.

Hush quickly, for care and calamity are *things* to them. There is Mr. T., the shoemaker whose daughter has gone mad and he is looking up through his spectacles to hear what you can offer in his case. Here is my friend whose scholars are leaving him, and he knows not what to turn his mind to next.

Here is my wife who has come to church in hope of being soothed and strengthened after being wounded by the sharp tongue of a slattern in her house.

Here is the stage driver who has the jaundice and cannot get well. Here is B. who failed last week and he is looking up. O, speak *things* to them, or hold thy tongue.

rospection, when the preacher nes to grips with his own soul, try- ; first of all to understand himself. condly, there are his first-hand per- nal contacts with as many people possible in as many different walks life as possible, through which he es to discover not only the life uations his people are facing, but o the *resources* by which they live. viously, such a preacher must know w to "hold his tongue" and "lend ear." And that will not always easy for him!

Third, there is imagination, espe- lly that kind of imagination by ich he tries to put himself in other ople's places and look at life through ir eyes. That too will not be easy, ce it involves breaking the shell one's own egocentricity. But only who does it will ever be able to t behind the closed doors and drawn ades of other people's lives.

● *Finding 'Grist' In Books*

Finally, there is reading. Every- ing, we have been told, is grist for e homiletic mill. But he who is ing to do effective life situation eaching must steep himself in the nd of literature that lies closest to e (not excluding other types of urse); which means journals, diaries aken with a grain of salt), auto- ography, good fiction—since great velists are many times closer to life an theologians—history, and most of , biography.

It is especially important in the rly years of a man's ministry to ake up for his own lack of experi- ce by reading biography, and more ography. Once he starts that prac- e, it is doubtful if he will ever give up.

It is from biography, and related lds, that the life situation preacher ill draw the great majority of illus- ations for his sermons. So many nes preachers resort to illustration from analogy, saying "Life is like this" or "Life is like that." "Life is like an automobile." "Life is like a highway." "Life is like a game of chess." And so on *ad infinitum!* Such illustrations may be interesting and picturesque; they may even create a lovely esthetic—if not anesthetic—impression. But finally life is not like anything else. *Life is life,* and the resources for ministering to life must be found in life. The closer one stays to life, therefore, the more illuminating and compelling his sermons will become.

● *The Use of The Bible*

One closing consideration. The question is often asked, But what about the Bible in this approach to preaching? The answer is obvious: The Bible will be used as much in life situation preaching as in any other approach. But it will not be used as a fetish; nor will its texts serve as convenient, and quickly forgotten, "points of departure." Remembering that the chief theme of the Bible is God's search for man and man's search for God, the preacher will try as best he knows how to interpret the life with which he must deal in terms of that persistent two-way quest. Always, everlastingly and always, he will lift the timely up into the timeless, and keep holding the white light of eternal truths upon the flux of the present scene.

It must constantly be kept in mind that the Bible was not written in a vacuum; *it grew out of life.* That is why it is so eternally contemporary! That is why it keeps fitting back into life. He who knows life well and his Bible equally well will find them fitting together as the glove fits the hand. For every life situation that he must face, there will be a text crying at the top of its voice: "Here am I—preach me!"

If all this be true, then it follows that the proper approach to the study of the Bible is not only theological, but also psychological. Important as it is to understand what any given passage means, it is even more important to understand the experience, or life situation, which gave birth to that passage. To read the Bible in this way is to make it become vibrant with meaning, an inexhaustible goldmine of insights, principles and illustrations.

● *Dr. Fosdick On Vital Preaching*

In *Harper's Magazine* for July 1928, Dr. Harry Emerson Fosdick published an article under the caption, "What Is the Matter with Preaching?" To my mind it is the best treatment of the preaching task of the ministry, in brief compass, that has ever been written. Those of us who are eager to become increasingly effective as preachers (and pastors) would do well to read it again and again. Valid in the "golden" days of 1928, it is even more so in these dark, tragic days of 1941. In this article Dr. Fosdick, among other things, says:

"Every problem that the preacher faces thus leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his gospel goes without saying, but he may know it ever so well and yet fail to get within reaching distance of anybody unless he intimately understands people, and cares more than he cares for anything else, what is happening inside of them. Preaching is wrestling with individuals over questions of life and death, and until that idea of it commands a preacher's mind and method, eloquence will avail him little and theology not at all."

In the June issue I shall present in detail a summary of the major life situations faced by people, as revealed by a study made over a number of years.

To Readers of the *Christian Century Pulpit*

If you have not already done so, register your opinions on the questions submitted last month as to preachers, sermons, etc. Particularly, send us your vote on the most *effective* preachers in America today. A special issue will be devoted to sermons by those preachers whom Pulpit readers name as leaders.

THE EDITORS.

• WHO'S WHO in THIS ISSUE •

REV. HARRY EMERSON FOSDICK *is* minister of the Riverside Church, New York city, and professor of practical theology in Union Theological Seminary. For many years he has preached on Sunday afternoons over the N. B. C. network. Among his books are *The Meaning of Prayer, The Manhood of the Master, Successful Christian Living* and *A Guide to Understanding the Bible.*

Ordained in the Presbyterian ministry in 1918, Dr. WILLIAM LINDSAY YOUNG held a pastorate at Beaver Dam, Wis., and was pastor at the University of Montana 1923-28; he was professor and director of the school of religion at that university 1924-29. Then he became general director of university work under the Presbyterian Board of Christian Education and later general director of the department of colleges, theological seminaries and training schools under the education board. For several years Dr. Young has been president of Park College, Parkville, Mo. He is now moderator of the Presbyterian Church in the U. S. A. The address published in this issue was delivered at a Lenten service in Syracuse, N. Y., in March.

Following pastorates in Stamford, Conn., and Springfield, Mass., Rev. ALFRED GRANT WALTON became minister of the Tompkins Avenue Congregational Church, Brooklyn, N. Y. He is a radio preacher for the Federal Council of Churches on the "Call to Youth" program, and has held many posts of responsibility both in his own denomination and in interdenominational fields. He was awarded degrees by Oberlin College and Oberlin Theological Seminary and received his A. M. at Columbia University. The sermon published in this issue was preached from Dr. Sockman "Radio Pulpit" a few Sundays ago.

*Graduating from the Louisville Presb*terian Seminary in 1930, Rev. J. H. MARION, JR., a cepted his first pastorate at Caruthersville, Mo. Fro there he went to the Oakland Avenue Presbyteri Church, Rock Hill, S. C., then to First Presbyteria Durham, N. C. Last year he became pastor of Gra Covenant Presbyterian Church, Richmond, Va. Sever years ago Mr. Marion spent a year of travel and stu in Europe and Palestine on a seminary fellowship. M Marion's sermons are broadcast each week.

Rev. JOHN FIELD MULHOLLAND *is* graduate of Presbyterian Theological Seminary, Chicag and pursued postgraduate study in Scotland and Germa on an Old Testament fellowship. He is pastor of a rur parish at Round Lake, Minn.; his church membership h doubled in three years. Mr. Mulholland writes Sund school lessons for the Board of Christian Education the Presbyterian Church, U. S. A.

Since 1930 Rev. ALBERT BUCKNER C has ministered at the First Congregational Church, O Park, Ill. Earlier pastorates were in Somerville, Mas and Waterbury, Conn. He received his B.D. degree Yale Divinity School and pursued summer courses Johns Hopkins and Cambridge University, Eng. Duri the First World War Mr. Coe served as lieutenant artillery in France and Germany.

Rev. WINTHROP S. HUDSON *is minist* of the Normal Park Baptist Church, Chicago.

Rev. HAROLD W. RUOPP *is minister* the Central Church, Chicago.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

STEPHEN T. HARVIN, Presbyterian, So. Jacksonville, Fla. "The Church and National Defense." Psalm 33:12—"Blessed is the nation whose God is the Lord."

MELVIN E. WHEATLEY, JR., Methodist, Lincoln, Del. "A Yoke for Free Men." Matt. 11:29a—"Take my yoke upon you and learn of me."

ARNOLD H. LOWE, Kingshighway Presbyterian, St. Louis, Mo. "God in the Darkness." Prov. 20:27—"The spirit of man is the candle of the Lord."

HENRY S. NOON, Methodist, Paoli, Pa. "God's Super-Highway." Isa. 35:8—"A highway shall be there."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (write out the text)

Name of minister

Name of church

Address

FRED C. DEMAREST, Christ Presbyterian, Bayonne, N. "God and Company, Unlimited." I Cor. 3:9—"W are laborers together with God."

J. EDWIN HARTMAN, Presbyterian, Mt. Pleasant, P "The New World Order." II Peter 3:13—"Accor ing to his promise we look for a new heaven and a ne earth, wherein dwelleth righteousness."

HOWARD W. MCKINLEY, First Presbyterian, Beac N. Y. "Bringing Back the King." II Sam. 19:10—"W speak ye not a word of bringing the king back?"

THOMAS SALTSMAN, Methodist, Tippecanoe, Ohio. "A Arsenal for Democracy." Matt. 5:20—"Except yo righteousness shall exceed the righteousness of t scribes and Pharisees, ye shall in no case enter into t realm of heaven."

ANDREW G. FINNIE, Immanuel Presbyterian, Milwauk Wis. "Knowledge Short of Truth." II Tim. 3:7 "Ever learning and never able to come to the knov edge of the truth."

J. A. PADDOCK, Presbyterian, Elgin, Neb. "The Unavoi able God." Heb. 4—"All things are naked and open unto the eyes of him with whom we have to do."

THE EDITOR'S PAGE

The Event of the Month

ALL OTHER EVENTS pale into unimportance while the war preoccupies all our thoughts. The past month has witnessed an apparent re-rsal of the promising efforts of Britain and her two ies, Greece and Jugoslavia, to turn the tide against Hitler. A sad deflation of hope has ensued upon the lightning-like retaking of the coast of North Africa by the ermans who now threaten to gain control of the ez Canal, and upon the incredible swiftness of the nquest of Jugoslavia and Greece. The continent ms at this writing to be virtually in Hitler's hands. ne effect of such a conquest would be to concentrate e war on the battle of the Atlantic with Gibraltar as itler's next objective and an effective blockade of itain substituted for an immediate invasion of the itish Isles. That Britain's position is desperate is t concealed even by her statesmen who, however, ist that the battle of the Atlantic can yet be won th America's help. The Russo-Japanese pact cramps e freedom of American naval help in the Atlantic by e necessity of increased vigilance in the Pacific. The thdrawal of ships from the Far East for the purpose convoy service is now debatable from the military int of view as well as from the point of view of nerica's indecision on the matter of becoming or not coming a belligerent. In many minds the question of licy has passed into the more acute question as to e possibility of victory even with America's all-in lligerency.

ıe War Enters Its ravest Phase

The Book of the Month

HE MEANING OF REVELATION. *By H. Richard Niebuhr. Macmillan Company. $2.00.*

AST MONTH it was Reinhold, this month it is Richard, the brothers Niebuhr, whose books, published almost simultaneously, take the com-anding position on this page. Which of these two mas-rly thinkers is making the greater contribution to our ought, I cannot tell. Richard Niebuhr's style dif-rs from that of his elder brother in being less rugged, rhaps not so daring, but I know of no profound inker in American theology who expresses himself th more lucid English or more effortless precision. aturally, I welcomed his book with peculiar zest be-use I had myself so recently written a book in the me field. He and I alike see that Christianity is a ligion of revelation. We agree also that the revela-on can be adequately understood and interpreted only om within, that is, by those who possess a faith gen-ated by the revelation itself. Dr. Niebuhr calls his eology a "faith theology," and he insists that its oper expression must take the form, not of dogmatic tement, but of a confessional recital of what has ppened within and to the Christian community, preeminently the great events connected with the historical appearance of Jesus Christ. Here, too, we are agreed. If there is any point of difference, I think it lies in my attempt more rigorously to come to terms with the concept of "history" as the locus of the divine revelation. For him, the revelation is something that he calls "the *faith.*" For me, the revelation is the activity of God in creating the historical community of the *faithful,* a creativity which is continuous in the life of the community. But the general reader need not be bothered by this distinction. Every page of the book is rich and luminous with rare insight. In my judgment no finer statement of the meaning of Christian unity has been written than will be found on pages 118-22.

A Thought for the Month

FOR THE Christian church a peril is always an opportunity. The acuteness of the peril is the measure of the opportunity. The war confronts the church with the gravest of perils. There is the peril of impotent inertia and visionless irresponsibility. There is the peril of identifying Christianity with victory for one side, thus incurring spiritual loss in the event of defeat and still greater loss in the event of a victory won by weapons alien to Christianity's spiritual genius. There is the peril of yielding to a theological rationalization of war, specially fabricated in wartime as a sanction of the will to fight. There is the peril of schism in the church or of acute estrangements among its members. These are some of the perils which the church confronts today. Wherein lies the church's opportunity? It lies in the quickening of its Christian imagination to see the war as the judgment of God upon the nations for their sin and self-centeredness, an imagination out of which there issues a prophetic preaching of doom unless the nations repent, and a guidance of their repentance toward a world order of justice. It lies in the utter dissociation of Christianity from the method of war as a cure for the evils which cause war. It lies in the church's calm determination not to allow the Figure of Christ to be eclipsed by any theology which removes him from the human scene as practically irrelevant to the crisis in which the church stands. It lies in the positive and triumphant maintenance of the Christian fellowship, despite the most passionate divergence of conviction among its members, a fellowship which extends even across the boundaries of nations at war with one another. Opportunity is the obverse side of every peril. Not since the civilization of ancient Rome broke down has Christianity faced so great an opportunity as today.

The Church's Peril And Opportunity

Charles Clayton Morrison

THIS IS THE VICTORY

LESLIE D. WEATHERHEAD • **An Unshakable Faith for A Time of Crisis**

"No people in all of history have known the strain that the British people have undergone during the last eight months, and out of that hell there has come a shout of victory that is like to remain for years to come as one of the greatest religious books of our generation. It is *THIS IS THE VICTORY*, by Leslie Weatherhead. . . . There are chapters which suffering people will turn to with the same reverence they turn to their New Testament. In fact, in large measure it is a translation of the faith of the New Testament into the language of people who are suffering under a living hell and talk in plain terms."—*Christian Advocate.* **$2**

IS THE KINGDOM OF GOD REALISM?

E. STANLEY JONES "By a rapid survey of the Gospels, by argument, by testimony, and by analogy this book presses home the fact that the Christian way is not merely the way of goodness, but the way of wisdom."—*Union Seminary Review.*

Some of the Chapters: Was Jesus a Realist? Life's Answer From Life. Is the Kingdom of God Realism? The Self-Centered Are the Self-Disrupted. The Realism of the New Birth. The Wisdom of the Kingdom. Disciplined to the Kingdom.

$2

CHARLES A. ELLWOOD • **THE WORLD'S NEED OF CHRIST**

"An authority in the social field, with a scholar's accuracy, a prophet's earnestness, a scientist's discrimination, and straightforward conviction shows in this masterly presentation that the only possible solution of our bitter ills is to be found in an intelligent, thoroughgoing, modern imitation of Christ."—*World Affairs Interpreter.* "He points the sole way to the saving of mankind in this dread hour."—*Dr. John Haynes Holmes.* **$2**

SMILEY BLANTON, M.D.
NORMAN VINCENT PEALE, D.D. • **FAITH IS THE ANSWER**

"The best of all the recent books which attempt to bring psychiatry and religion together in meeting human problems. The psychiatric discussions by Dr. Blanton are excellent, while the religious presentation of the case by Dr. Peale could hardly be better. The book ought to be at the top of the 'must' list of every clergyman with pastoral interests."—*The Churchman.* **$2**

ANDREW W. BLACKWOOD **PREACHING FROM THE BIBLE**

"Clear, comprehensive, and down-to-earth. Certain great master-preachers from the past and the present are summoned to show how they preach from the Bible. Sermon themes (and dozens of them) are cited and examined, and their development into sermons is painstakingly illustrated. Almost every type of sermon is considered, and the way to work it out. Practical helpfulness and genuine concern for those who would learn the most effective way of preaching from the Bible."—*The Expositor.* **$2**

DANIEL L. MARSH • **THE AMERICAN CANON**

The Mayflower Compact. The Declaration of Independence. The Constitution of the United States. Washington's Farewell Address. The Star-Spangled Banner. Lincoln's Second Inaugural Address. Woodrow Wilson's "Road Away From Revolution." These are the seven writings which Dr. Marsh selects as the foremost, significant, and accepted expressions of the American Spirit. His significant commentaries of them are termed: "Enlightened patriotism."—*Dr. Samuel McCrea Cavert.* "Americanism in a most effective manner for a very critical period."—*Association of American Colleges Bulletin.* "Authoritative and brilliant."—*Dr. Dan Poling.* **$1**

(Note: The full text of each historic document appears in the book's appendix.)

ABINGDON-COKESBURY

At Your Bookstore! PRICES SLIGHTLY HIGHER IN CANADA

These Books Are
HELPING PASTORS

Minister's Service Book

James D. Morrison, Editor. Orders of worship, calls to worship, invocations, prayers, marriage and funeral services, etc.

"Contains the best of the old and the new, carefully selected."—*Christian Advocate.*

"Admirably suited to the needs of our own day."—*Christian Century.* Cloth $1.50. Lea. $3.50

Highland Shepherds

Arthur W. Hewitt. The author of *Steeples Among the Hills* puts the results of a lifetime of preaching into this wise book. "The book of the year on preaching and the pastoral task."

"Its staccato style, humor, timeliness and wisdom make it a welcome book in a needy field."—*Chicago Seminary Register.*

"Make the old hat do another year and get this book."—*Christian Observer.* $2.00

Form and Freedom In Worship

Clarence Seidenspinner. A master of the art and technique of worship writes a true successor to the famous books by Sperry and Von Ogden Vogt.

"Valuable. The modern spirit is achieved without any loss of dignity."—*Albert W. Palmer.*

"A *practical* book concerned with enhancing the reality and promoting the effectiveness of worship."—*Journal of Religion.* $2.00

The Man Christ Jesus

John Knox. Many of the critics have made Jesus a ghostly person, but Dr. Knox, a New Testament scholar of fine attainments, pictures him as a real Man walking the roads of Palestine—but also as Lord and Savior.

"A noble, beautiful, inspiring picture of the historical Jesus. Belongs with Moffatt's *Jesus Christ the Same.*"—*Frederick C. Grant.* $1.00

Master Sermons of the 19th Century

G. G. Atkins, Editor. Great sermons by Beecher, Brooks, Robertson, Spurgeon, Moody and eight others.

"The selection of sermons reveals the insight of one who is himself a master."—*R. W. Sockman.*

"A superb anthology of great sermons."—*John Haynes Holmes.* $2.00

Business Administration of a Church

Robert Cashman. Treats problems of finance, administration, stewardship, correspondence, etc. $1.50

Preparation and Delivery of Sermons

Carl S. Patton. A great pastor and teacher leaves a valuable legacy to his fellow ministers. $2.00

When Children Ask

M. H. Bro. Tells how to *answer*, not merely reply to, children's questions. For parents, teachers, etc. $2.00

1000 Quotable Poems

T. C. Clark, Compiler. "Where can I find that poem?" Undoubtedly in this superb anthology. $2.50

WILLETT, CLARK & CO.

37 W. Van Buren St., Chicago